

MILITARY CHAPLAINS'

REVIEW

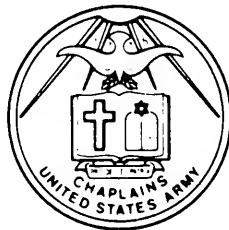
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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; exceptions will be noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor.

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Values
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The Military Chaplains' Review also prints an occasional non-thematic issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Christianity and The Contradictions of Our Time

The Rt. Rev. Dr. Sigo Lehming

When I look back over the history of humanity and compare earlier periods of history with our own, it seems to me that in our generation humanity has entered an extremely demanding moral and intellectual struggle. Our problem is to determine how the aims of humanity that everyone recognizes as essential to survival can be expressed in ways which will actually further them.

We all have a share in the intellectual efforts of our age because, whether or not we are aware of it, we all have a stake in the struggle for peace. World peace has become a prerequisite for living in our technological age. Here there is no disagreement, neither among us, nor among those responsible for international affairs, as far as I am able to see. But contradictions confront us and set us against one another when we attempt to make our own contributions to peace. When we are asked what ways we want our church and society to follow for the sake of peace, consensus is hard to find. I do not need to tell you how different our answers are, or of the different conclusions people reach in defining their own actions. In the past, these differences have often been painfully felt.

The subject of peace demonstrates the depth of the intellectual struggle of our generation. I do not believe that one can get close to resolving the disputes about peace which preoccupy our age if, as a Christian, one attempts to resolve them by repeating accusations and allocations of blame on the one hand, or justifications and claims to a monopoly of the truth on the other. Anyone following this dual strategy will fail to make any constructive contribution to the great intellectual and moral struggle of our time. This does not mean that



Bishop Lehming is the former Protestant Military Bishop to the West German Army (1972-1985). He served in the German Army in World War II and was a prisoner of war from April to September of 1945. He holds the Doctor of Sacred Theology from the University of Kiel, West Germany.

such an individual will have no effect. But this effect cannot serve the goal of peace, only the demons of rigidly defined positions.

The survival of humankind is at stake. All of the threats to life, such as those of which we have become so painfully aware in the dispute over peace, have their deepest roots not in the often cited imperial pride of one side or the other, but in the passion with which mutually exclusive images of humankind fight for mastery. And since this fight does not take place in the academic setting of learned disputations, but in the worldwide head-on collision between political systems, we are the means by which political systems act and react on a world scale.

If we are to understand current political systems, we must recognize that the root of the contradiction between them springs from a basic alternative: do human beings with their rights, come before society; or do human beings exist for the sake of society? Does society prove itself to be humane to the extent to which it refrains from impinging on the dignity of the individual, or does the individual have dignity to the extent to which he or she serves society? Does a society become free as a result of the freedom of the individuals who compose it, or do individuals receive their freedom from the concessions made by society? By raising the question of these alternatives, I am trying to describe what I understand to be the basic contradiction between the major political systems. I shall not close my eyes to the fact that the conventional answers given in the East and the West are often such that one may wonder whether it is mankind that is at stake or power systems determined by a craze for domination. I do not doubt for a moment that the most basic purpose of our political structures is to see that their own images of humanity prevail, even when they lead humankind to the brink of an inferno.

Being a Christian is a spiritual calling. If we wish to be true to our calling, we must free ourselves from what I have called rigidly defined positions. Rigidly defined positions are those beliefs which can see no way of resolving contradictions other than the destruction of the other point of view. Such rigidly defined positions become demonic when, proudly withdrawing from the demanding struggle of the minds for humankind, they claim to have sole mastery of the situation and are prepared to lead humankind into a life and death battle to prove it. The demonic nature of rigidly defined positions can lead people, including Christians, to lose heart and to withdraw from the struggle of the minds for humankind and to capitulate to the claim of one position to possess sole mastery. But the aim of the demanding struggle of the minds for humankind is neither victory nor capitulation, but the truth. What then is the truth when humanity is at stake?

You may remember my question: do human beings with their rights come before society, or do they exist for the sake of society? This question poses the contrast between the alternative images of the human being displayed in the rival systems of the East and West. Because of the limits of this paper, I shall not be discussing concrete expressions of these two systems, nor shall I attempt any analysis of socialism or capitalism; for example, their effects on individuals and societies. I shall also refrain from comparing human rights on this side or on the other, and indeed, from all the considerations which cause the passionate debate in the political struggles of our time.

The only question which concerns me is which of these two images of humanity corresponds to what I find in Holy Scripture: is it the one which puts the individual first or the one which sees the importance of the individual as exclusively related to society? It is very easy to express one's preference for one or the other of the political systems and to criticize the other one accordingly. But, the longer you reflect as a Christian on the alternative images of humanity described, the more difficult it becomes to attribute the biblical truth to one image or the other. The biblical witness concerning human beings from their birth to their death makes it clear that God created them as individuals so that the value of their lives could be demonstrated in community with others.

In *Genesis* we read, "God created humankind as male and female," and "Be fruitful and increase, fill the earth and subdue it." (*Genesis* 1:27-28) This cannot mean anything less than that each individual is unmistakably and irreplaceably a creature of God. And, at the same time, because of the mandate to administer creation, each of us is sent to have fellowship with other people who are also to fill the earth and rule over it on God's behalf. The Ten Commandments, with their personal pronoun "thou," are also addressed to the individual whose God is the Lord. Each of us is called by this Lord to enter into an authentic fellowship with others. We can examine the whole of the Bible and shall constantly come across people who were so much loved by God that they seemed to be the only ones so loved, but who were also simultaneously called by God to be so responsible that they seemed to exist only for the sake of others. Indeed, even the belief in the resurrection of the dead, with its forces of liberation from all worldly conditions, also means for Christians that, as long as they are still on their pilgrimage on earth, they can devote themselves to other people and to God's creation in God's name without worrying about themselves. In the parable of the Last Judgment (*Matthew* 25), where there is a question of the everlasting verdict on each individual, Jesus makes it impossible to ignore the unity between remaining in fellowship with God on the one hand, and devoting oneself to the one who needs a neighbor on the other. It would quite certainly be a mistake to restrict this profoundly

necessary urgent concern of the individual for his or her neighbor to an "I-thou" relationship. Human beings are created for human community, and their "I-thou" relationships are specific tests of their faithfulness. But at the same time, they remain individually children of God, as if there were only one of them and the Father in the whole world.

What, then, does it imply for the question of truth if the alternative I have described is basic, namely whether the biblical image of humankind corresponds to that position which puts the individual first, or to that which defines the individual on the basis of society? It has become clear to me that the biblical image of humankind contradicts this alternative. According to the witness of Holy Scripture, human beings must be seen in the tension between being irreplaceable creatures who receive their lives from God as though there were no one else but them and, at the same time, having such demands made on their lives that it would appear as if they existed only for the sake of the community. The creator expects his creatures, human beings, to bear this tension and to resist the temptation to resolve the tension by taking refuge in one extreme or the other. (For me it is fascinating to think of writing the history of humanity from the point of view of the effects of such attempts to escape and, in the process, to reflect on the question whether God perhaps also became man in Jesus Christ so that, when fleeing from themselves, his human children should not completely lose their humanity. He stays with them with the whole of true humanity; he gives them a share in it however far away they may have fled, and he helps them through it all even when they have long since given up.)

The images of humanity which define the aims of the social systems in the East and West are much more deeply rooted than all of their contradictions indicate. If you undertake an historical examination of the roots of the two social systems, you will come to see that neither of these systems, however secular and lacking in respect for humanity many of their elements may seem, they would not exist at all without their spiritual roots in the biblical image of humankind. Since the time of the Enlightenment, it can be observed how this image of the human being in the tension between the individual and society has shifted to a contradiction between the two, and has thus demanded its emancipation from God. The fact that this development has not become a question of life and death for the whole of humankind earlier than in our time is not only because the representatives of the disintegrated image of humanity today are expressed in extremely powerful social systems, but is also due to the recognition that human beings in their emancipation from God have discovered the means to destroy the whole of humankind for the sake of humanity as they understand it and intend it to be. Today this threatening possibility has a major influence on the peace debate, and

lies behind the contradictory political and military demands with which we are all familiar and which we are expected to support or reject.

But if Christianity is a spiritual calling, we have to reflect on what our own contribution to peace could be. We cannot be content with a repetition of what others could say, sometimes with greater understanding. But what can only Christians and their churches say? Christians as such do not have more understanding than other people when it comes to analyzing the political, tactical and strategic conditions for maintaining peace. But they do have much more. They have an understanding of who the human beings are who live on this earth, what God expects of them, and what they as human beings can expect of God. The reason why Christians have considerably more insight into this question than other people is that God, the Lord and creator of all things, is at the center of their faith and himself became man in Jesus Christ. This expertise is not the product of careful reflection on the nature of humanity, but a gift by which God imparts himself to us. This gift is both a present and a responsibility. We have to contribute it as our own, an essential contribution to the question of humanity, so that humankind can learn something for its own benefit which it can learn from no one else.

But if this is so, then we as Christians must remind people that each person, from his or her birth, lives in the tension between the individual and society, that this tension in his or her life is the will of God, the creator, and that it must be borne if that person does not wish to risk his or her humanity. And, indeed, how could it be otherwise when it is a matter of the structures which human beings create as God's creatures and in responsibility to him? However threatening or even inhuman the major social systems may seem to each of us, depending on our individual points of view, and however little we may think they have to do with God, these systems are individual shoots from a root which is the human being as intended by God. This also means that, taken individually, they never contain the full image of humanity. They are marked by one pole which has become determinative for them but which needs the other pole in order to live out the fullness of human life with its tension. Or, in other words, Christians and the church, for the sake of their own task, must be in initiators of a new, spiritual process which will set humankind free from a fateful concentration on the contradiction between the two social systems. This can enable humankind to grasp that its survival will be possible only if reflection on their common rootage provides each society with the awareness that the other does not wish to live without it because it cannot live without it. Since God, the Father of our Lord Jesus Christ and the Father of all humankind, is also the Lord of all human history, it is our task as Christians to recognize his will and his activity in the history of our

time according to the measure of our faith, and to ask ourselves what our place is as Christians in contemporary history.

If we examine the contradiction in which the major social systems of our time live side by side, we cannot avoid taking seriously that each considers the other to be an enemy. Consider here, too, the different images of humanity on which the two systems are based. I would put it in the following way: the one system fundamentally assumes that the human and social conflicts which lead to wars and violence will be overcome only when the whole of humankind is liberated to live as a community. It is the separation of the interests of the individual from the objective interests of society as a whole, and the power which some people have thereby gained over other people, which creates the differences between the classes. And so it is only when all individuals equate their interests with those of the community, and class differences are surmounted on a world scale, that peace will really be possible. The other system is convinced that it is only the freedom of the individual that enables one to cooperate in doing that which benefits all individuals and one's community as well. It relies on a free use of reason's ability to compromise to solve the conflicts between individuals and groups. This should mean that war and violence as means for dealing with conflicts become superfluous. The conditions for peace are agreed upon in each case by considering competing interests in a context of readiness to compromise. Each of these systems sees the other as its enemy. Each is a threat to peace as a consequence of its own exclusive claims. Each considers the very existence of the other a threat to its own existence, as well as the way in which the other wishes to establish peace.

At this point my thinking as a Christian must follow two lines. On the one hand, I have the task of understanding what Holy Scripture says to me as a Christian about enmity. On the other hand, as a Christian, I must take seriously what Holy Scripture says to me about peace.

When I examine what the Bible says about enemies, I discover that Jesus commanded his disciples to love their enemies. He said, "Love your enemies and pray for your persecutors; only so can you be children of your heavenly father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest." (*Matthew* 5:44-45) This is probably the key biblical passage for determining the importance of all the other statements about enemies.

In this quotation from the Sermon on the Mount Jesus is simply observing that even his disciples will have enemies and that disciples should love their enemies. They should pray for them and in this way be like their Father in heaven who does not make it impossible for them to live. God's sun and rain benefit everyone, friends and enemies alike. So "love your enemies" does not mean

“have no enemies.” The Christian is not called to imagine he or she has no enemies or to deny their existence. The Lord confronts Christians with a much more demanding commandment. Loving one’s enemies means devoting all of one’s speaking and acting to making sure that the others, whom I experience as my enemies or who consider me to be an enemy, have every opportunity to live and to go forward with me into the future.

Loving one’s enemies means at the same time confining them to their limits. Why is this what the Lord commands? Again I reflect on the biblical image of humanity and this time I turn to Adam and Eve in Paradise. The Fall took place when humankind allowed itself to be tempted to want to be like God. But God alone is unlimited. At The Fall, humanity wanted to go beyond its limits and to become unlimited like God. Humanity had to leave Eden, aware of the existence of good and evil, but, because its life was still limited, it was unable to use this knowledge appropriately. Since Eden every encounter with another human being is a reminder that humanity did not become limitless despite its urge to be like God. It knows that both good and evil exist. This knowledge becomes its criterion for measuring people without its really being aware of the connection. Anyone who encounters humanity and causes it to feel the pain of its limitations will quickly be relegated to the realm of evil. And anyone who meets it and relieves the pain caused by the recognition of its limitations will just as easily be judged by it to belong to the realm of the good. In the latter case friendships develop where in the former there was enmity. This is not something one can want or reject. The old Adam is still at work even within Christians and causes them to experience how painful it can be to be limited. So the new human being in Christ is not someone who has no more enemies. The new person in Christ is the one who relates to his or her enemies in a different way from the old Adam’s. The new person loves his or her enemies and in all that he or she says and does will safeguard their chance to live and to go forward with him or her into the future.

I think it has something to do with the wisdom and love of the creator for his creature, humankind. We repeatedly experience our limitations because of other human beings. We are created with limitations. If we did not constantly experience our limitations, we would perish in the limitlessness for which we were not created and would sweep others along with them to destruction. So we need people who make us aware of our limits. Since we make friends and enemies out of our knowledge of good and evil, I can say that we need our enemies in order to survive. We must be grateful to those whom we experience as our enemies.

Whenever we sense enmity, the desire to be rid of it is never far away. As long as human beings have existed, all kinds of acts of violence and wars have been the means chosen to liquidate enemies.

But “love your enemies” does not only mean refraining from using violence and war against enemies, but also arranging one’s own life in a way that will enable one’s enemies to experience the benefit of living with their enemy. Mastering the destructive potential of enmity, violence and war, is the task laid on all. This does not mean submission. Submission, as an alternative to love, deprives the enemy of experiencing his or her limitations and can easily lead to a belief in his or her limitlessness. This will plunge one into destruction, drawing much of life to destruction as well. The love of one’s enemies is always both an encouragement to follow the mutual path and a resistance to the urge to be unlimited. This is how I understand Jesus’ teaching about love of one’s enemies.

Therefore, the continuing existence of enmity is a challenge to our love as Christians and not the pointless task of attempting to abolish enmity from the world and from our lives. It is this understanding of “love your enemies” which can lead to the abolition of violence and destruction, whereas the denial of enmity between people and even between Christians, which does not take life seriously, really gives free rein to the autonomous forces of destruction within individuals as well as in groups.

This may sound very strange, and, to certain people, even unchristian. But are we really taking ourselves and our own presence in our churches seriously if we deny that we have enemies? I see enmity very much alive among us and am concerned that the sentimental hostility of Christians to enmity may be Satan’s method of preventing them from loving their enemies according to the commandment of their Lord.

The second task I see is to reflect on what the Bible teaches about peace. We are familiar with the Beatitudes in the Sermon on the Mount: “Blessed are the peacemakers; they shall be called children of God.” (*Matthew* 5:9) But we also know the other saying of the Lord which has come down to us in the farewell speeches in John’s Gospel, “Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears.” (*John* 14:27) The whole breadth of Jesus’ teaching about peace is to be found between these two statements. Jesus says that the disciples, to whom he is speaking in the Sermon on the Mount, are blest when they make peace. But what the Bible says about peace cannot be understood unless it is heard together with the basic emphasis the whole Bible gives to peace, with the word *shalom*, the deepest sense of which is the peace God gave to his creation when he said, “Behold, it is very good.” The expectation which Jesus places in his disciples is as great as that. They are to restore this peace, the divine peace of creation, in the fallen and still unredeemed world. This is their task, and they should not be satisfied with anything less in their own peace-making activity.

I believe that the peace-making which Jesus demands of his disciples has something to do with what the Bible teaches us about humankind, about the tension between the individual and the community, and about the way to treat our enemies. If a disciple perseveres in this tension and does not escape to one or the other of its poles, if a disciple loves his or her enemies and safeguards their chance to live for the sake of a common future, this disciple is a peacemaker even though he or she must finally recognize that the perfection of God's work of creation in *shalom*, in the original and final peace of creation, can only be brought about by God.

The disciples hear the words from the Lord's farewell speeches, "Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears." The disciples know that they can do nothing without the peace which the Lord gives. That peace is the power of his Spirit in the hearts of the disciples, a peace which gives them the confidence that nothing can separate them from the love of God in Christ Jesus. As a result of this confidence and of nothing else, they can proceed without fearing for themselves to love their neighbors as themselves, whoever these neighbors may be and whatever they may be like. Jesus tells his disciples that he will not give them the world's peace. They knew the world's peace; it was the Pax Romana which guaranteed peace and quiet to all who subjected themselves to the power of Rome. There can be no doubt that the Romans wanted peace. But the peace they meant was one in which nothing counted except Rome. This peace was available for people, provided they surrendered themselves. Many people believed that this peace was preferable to anything that brought less peace and quiet. So it is possible to yearn for this kind of peace. Jesus' disciples also knew this kind of yearning. But Jesus told them that this was not the peace he would give them. By being Christians they continued to be exposed to the disquiet of the world and would find rest only in the peace which the Lord gave them.

Here again we encounter the peculiar tension of the Christian life. Christians are called by their Lord to bring the peace of the creator into a world without peace so that it can again resemble the creation which God said was good. Christians are the restless ones in a world which knows no peace other than its own.

Now I should like to tell you how all that I have said so far is related in my own thinking and life. In what follows I can only speak very personally. I wish without any safeguards to ask whether I accept for myself, for my thinking and my life, what the Bible says to me and what I have been talking about up to now. I have been the Protestant bishop to the German military forces for almost thirteen years now, and thus I exercise my ministry as a man of our church in the armed forces of his country. I take my historical context very

seriously. And just as I am certain that it is not my calling to preach about myself, I am equally certain that the God who called me into his service to preach reconciliation is the Lord of all history and thus also of my own. He makes absolute demands on me and wills that the preaching of reconciliation be effective at the very point where I do not deny my historical context. For that I must accept full responsibility and submit myself to the judgment and promise of his reconciliation in Christ.

I was born in 1927 in Berlin. This fact, and a number of others over which I had no control, influenced my path through life so that I finally became a Protestant pastor, provost, and bishop to the West German armed forces. I live in West Germany, and the democratic order described in its Basic Law corresponds to my idea of the sort of society in which I wish to live. I believe that the principles of the security policy of my country are more likely to prevent war than any other proposals of which I know. And because this is the case, I have enemies, enemies in my country and in my church, perhaps even enemies among you, for all I know! I should not like to see a radical change in the living conditions in our country. I know that very few people would wish that. And I also believe that an imposed change in our living conditions would cause much suffering and misery. Others may see the outcome differently. I believe that the federal army also exists to ensure that no foreign power, whatever kind of violence it might use, can determine the way in which we live in our country. I agree with this as a human being in the historical context in which I must live. And I know that as a Christian I should also have to accept my life if God were to call me to live in circumstances quite different from those which I would prefer.

If I had been born not in Berlin but in Moscow or Kiev, my life would have followed a different course. Perhaps I would today be a convinced Marxist and atheist, and have my place somewhere in the political hierarchy of the Soviet Communist Party. Then I should also be convinced that all I do must serve the cause of peace. And that peace will only finally be a reality when the demand of Marxist Leninism, namely the overcoming of class differences and the establishment of a universal Communist society, have been achieved. I am prepared to assume that my brother on the other side is as honest in his thinking as I consider myself to be. For him I am an enemy who is to be overcome for the sake of world peace. This is the basis of his political activity. I consider his philosophy to be a threat to life because I see in it a danger that, on the way to realizing its aim, it may ignore the life which is being lived now. Its aim of a world free of enemies, a world in which there will be no more conflicts, involves a misconception of human beings, one which surrenders them to themselves and to their will to destroy.

God has given me my place in history as he gave my brother in the east his place. And this is not only my situation, but also that of every person in our country, every member of our church and every soldier in the federal army as well. The ministry which preaches reconciliation must convey the "love your enemies" to all members of our congregations, transcending all philosophies. It also works through all views of life, in such a way that people are equally able to accept their task in the historical context in which God has placed them and also able to identify themselves with those on the other side - persons they are not and do not want to be, but quite possibly could have been.

If I do not want my brother to achieve his goal because, as far as I understand things, this would endanger my life, my way of resisting his intentions must still be such that he continues to have the same possibility of a future as I wish for myself. I cannot solve the mystery of God, who set him in his situation as he set me in mine, either by denying our worldly antagonisms or by trying to eliminate them with violence. I have to understand his existence as God's challenge to relate my conception of humanity to the tension between the individual and the community. I have to understand his existence as making me aware of my limitations. And above all, I have to accept his existence in terms of Jesus' commandment to love my enemies.

The Church and The Ideology of National Security

Chaplain, Major General, Stuart E. Barstad, USAF

Whenever religious leaders speak or write on subjects of national security or national policy, there are those who question the propriety of the Church's voice; and at another level, those who blatantly criticize what the church has to say. Providing a particularly caustic example of this criticism, Pulitzer prize-winner editorialist, Edwin M. Yoder, Jr., commenting on the Roman Catholic American bishop's pastoral letter, "The Challenge of Peace," wrote in an editorial for the Washington Post, "The opinion of Bishops on the fine points of nuclear deterrence is approximately as valuable as the opinion of Generals on the finepoints of transubstantiation." Roman Catholic writer Michael Novak, arguing against the thinking of the American bishop's pastoral letter said, "You don't qualify as a peacemaker just because you speak words of peace." Lutheran church historian, Martin Marty took a different tack when he suggested the first role of the Church should not be to provide answers to global questions but to challenge the answers being given by society and government regarding our welfare and the welfare of the world in which we live.

Many of us have been embarrassed by church leaders and church assemblies making pronouncements when they knew little or nothing about the subject. On one side, the Church has been

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sometimes critical of national policy without having the facts. On the other side, government and political figures have made critical statements about the Church and its leaders, not because they were misinformed or ignorant, but because they were speaking out quite legitimately and authoritatively on issues, decisions, and national policy as these issues and decisions related to the moral and spiritual dimensions of human life itself.

This article represents the voice of one who stands in both the religious and secular worlds and of one who is deeply committed to the business of peacekeeping and peacemaking. The article attempts to do more than provide balance and insight to this problem; it attempts to encourage and to contribute to a healthier dialogue between these two points of view, between these two camps.

The Church, defined in the broadest sense as the One, Holy, Universal, and Apostolic Church, consisting of all those in every age who have been united with Jesus Christ through faith, baptism, and fellowship, speaks through its individual members, and also as a corporate body. Since the Protestant Reformation of the sixteenth century, the various divisions of the Protestant Church, like the Roman Catholic Church, have sought a clearer understanding of themselves and of their relationship to the civil communities within which they exist. Most reformation churches have adjusted to the various governmental systems, retaining varying degrees of freedom for themselves for matters of faith and worship, while granting the state some control over ecclesiastical affairs. Other churches, although they have often sought to influence the state to act in accordance with the faith of the Church, have prided themselves on their freedom from state influence.¹

Out of this tension between the Church and the state, three types of relationships have emerged. In the first, the Church is dominated by the state; in the second, the state is dominated by the Church; and in the third, there is an accepted and legal separation of the Church and state. As an American Lutheran, the tradition out of which I come is that of the separation of the Church and state. However, in 1787 when the United States Constitution was framed, the prevailing arrangement in Europe was the domination of the Church by the state. Nowhere had the principle of mutual independence of religion and government been adopted as the basis of the Church-state relationship. The ideals of the 18th century enlightenment, and the heterogeneous religious situation in the emerging state, combined to produce the first amendment to our Constitution which declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. It is in this context

¹ Bodensieck, Julius. *The Encyclopedia of the Lutheran Church*, Vol. I, (Minneapolis, Augsburg Publishing House, 1965), p. 491.

that the Church's relationship to American national security must be discussed.²

Ideology is a system of ideas, beliefs, assumptions, ethical concepts and opinions which form and interpret the social ethos. It is the body of doctrine of an institution. Further defined, it is a political belief system that provides its followers with a world view, an interpretation of the present and a view of a desired future. An ideology is oriented toward the masses and presented in motivational terms. The anticipated future is invariably portrayed as materially better than the present and attainable within a lifetime. The ideology dominates the thinking of the people under its influence. In the light of this definition, I consider the use of ideology as too strong a term for describing our national security policy. In American terms, the ideology is democracy with its goals of peace, freedom, justice and human rights; and the national security policy is the means for securing the preservation of these goals. This subordination of national security concerns to the democratic and larger ideological concerns in the United States is easily demonstrated.

As a nation, the United States has never allowed national security concerns to dominate its thinking or its actions. Free citizens would rather spend themselves, their time, and their money on other things. After every major military conflict, there has been a dismantling of our armed forces and a quick transition to a civilian mentality of business as usual. It was not until after the Korean war that the United States began to maintain a strong military posture, and only then because the ideology of democracy was in world wide conflict with the Marxist-Leninist ideology of communism.

The following quotation from Air Force doctrine succinctly describes the objectives of the United States' national security policies and also articulates the role of the armed forces in support of those objectives and goals.

The primary national security objective of the United States is to preserve the freedom of the nation with its fundamental institutions and values intact. The military is the instrument of national power for preserving the peace and security and providing for the defense of the United States, the territories, commonwealths, and possessions in any areas occupied by the United States; supporting the national policies; implementing the national objectives; and overcoming any nations responsible for aggressive acts that imperil the peace and security of the United States.

² *Ibid.*, page 493.

The decision to commit U.S. Military Forces in conduct of war must consider the desired objectives, the capabilities of our forces and the will of the people. The fabric of our society and the character of our national values suggest that the decision to employ U.S. military forces depends on a clear declaration of objectives and the support of the American people. In every sense, United States armed forces belong to the people, and the ultimate success in committing these armed forces to achieve an objective will rely on the support of the people. To ignore this relationship is to invite defeat.

Our national security policy is the broad course of action adopted by the U.S. government in pursuit of our national security objectives. National policy is implemented through the use of the major instruments of national power; economic, political, psychosocial, technological, and military. Our laws provide our national leadership with the authority to determine how these instruments can best contribute to attaining national security objectives. The instruments of national power reinforce one another and are used in a coordinated, integrated effort. The use of U.S. armed forces is integrated with the other instruments of national power to attain national security objectives.

U.S. military forces must be capable of achieving our national military objectives. To meet this goal the Department of Defense creates and sustains military forces which can conduct warfare and achieve victory at all levels of conflict. Specifically our national military objectives are to deter an attack against the United States, our allies, and against the vital U. S. interest worldwide, including sources of essential materials, energy, and associated lines of communication, prevent an enemy from politically coercing the United States, its allies and friends, and if deterrence fails, fight at the levels of intensity and duration necessary to attain U. S. political objectives. A potential enemy must perceive that the United States has the military capability to exert an unacceptable counter to aggression and that we also have the will to use the capability. This is the essence of deterrence, and it applies to the entire spectrum of warfare.³

³ *Basic Aerospace Doctrine of the United States Air Force*, Air Force Manual 1-1, 1984, page 1-1, 2.

In an editorial in the Washington Post of 24 June 1984, Michael Getler reminds us that national security involves more than what is supported annually from the defense budget. He suggests a broader understanding of national security. National security has to do with the quality of leadership, strategy, tactics, planning, and how we carry out the military operations we undertake. It depends on the perception of our skill by potential enemies, on the quality of our alliances, moral leadership, economic strength and a confident understanding of what our national interests are and what is worth fighting for.⁴

Although this definition of national security is wider than the commonplace understanding, there are yet other important factors for assessing national security and our strength as a nation. A brief look at a few areas will help to emphasize their importance.

Decision making. How do we make decisions? Which decisions result from careful analysis and evaluation, and which are the product of personal feelings? Are we looking out for the larger national interest or are decisions based on provincial interest; individual military service, congressional influence, political by-partisanship, and civilian power blocks.

Strategy. We had a strategy in the 1950's and 1960's that was supposed to enable us to fight two and a half wars at once: in Europe, in Asia, and a contingency someplace else. Do we have the resources to do that now. The time has come for a precise study of American national interests in order to determine what size forces we need to defend them and to determine how much of the global burden should be carried by the United States.

Economics. Our nation's economy is linked to our national security. How much defense can we afford? The large national deficit adds another dimension to this question. The answer involves economic recovery at home, as well as the economies of the third world, where financial instability or stagnation can easily embroil us economically and militarily.

Arms control. Every effort must be made to move forward in the area of arms control. We need the best possible negotiators in this new and important area of international exchange and communication. How are we seen by other nations regarding our desire for arms control? National security is closely related to our participation in arms reduction and control.

⁴ Getler, Michael. "Splugging on Arms Doesn't Make Us Safe," *The Washington Post*, 24 June 1984, page 1331.

Morality. The strength and security of the nation is related to its morality. Can we be trusted? Are our actions based on responsible and sound decisions.

Secrecy. We are an open society. If we want the critical support of the public for national security policy, the public must be informed and encouraged to participate in decisions and actions.

Leadership. We must continue to test the quality of our leaders. Leadership deserves the same scrutiny that we give to the weapons we deploy. The people who make national decisions, who develop national strategies and who implement these policies, are the greatest asset we have.

Execution. Our national security is related to how well we execute our policies. We need a record of success to develop credibility and trust.

Allies. Who are our friends? Do they add to our security? Can they be counted on to carry their share of the defense burden? Will their friendship enhance security at the global level?

In 1959, the National Lutheran Council, representing about two-thirds of American Lutheranism, issued a document entitled "Toward a Statement of National Policy." This document was placed in the Congressional Record as an authoritative expression of the general position of American-Protestantism. It stated that the day of unilateral national action based on the jungle law which says might makes right and to the victor belongs the spoils, cannot be extended without catapulting a horrifying, if not final, tragedy on all mankind. Our nation's interests, responsibilities, and welfare are interrelated and interdependent with those of her sister nations throughout the world. Our nation's policy, domestic as well as foreign, should be designed to further purposes consistent with the well-being of the whole family of peoples and nations.

In the long view, the national interest is best served by advancing international interest, the common well-being of the whole community of nations. The divine purpose of a life is as expressed by Jesus, "Not to be served, but to serve." There is no reason to except a nation from obedience to this principle of life. No nation can possess freedom without responsibility. No nation will long prosper that lives for itself alone. The greater the blessings God showers upon a nation, the greater the responsibility to become a blessing in the neighborhood of nations.⁵

This emphasis on the community of nations and the willingness to take on a larger responsibility beyond national interests is

⁵ Bodensiek, Julius. *The Encyclopedia of the Luthern Church*, Vol. III, page 1703.

expressed in the national security policy of the United States. In his annual report to the United States Congress, covering the fiscal year of 1985 and the defense programs for 1985-1989, Secretary of Defense Caspar W. Weinberger quoted President Reagan who said, "A safer world will not be realized simply through honorable intentions and good will. No, the pursuit of the fundamental goals our nations seeks in world affairs, peace, human rights, economic progress, national independence and international stability requires a dedicated effort to support our friends and defend our interests. Our commitment as peacemaker is focused on those goals."

Secretary Weinberger went on to say, "For the United States, military strength will never be an end in itself, nor will military strength alone give us the means to achieve our ends. The freedom and prosperity we seek for ourselves, our allies, and our friends cannot be created or imposed by force. Just as American military strength could not itself produce economic recovery or restore democracy in postwar Europe, so American military strength alone, cannot create national unity in Lebanon or raise living standards in the Caribbean basin. But it is well to remember that without military strength, Europe would have been enslaved. Military strength gave Western Europe and Japan the necessary freedom to emerge, aided by American economic strength, as strong and free allies of the United States."⁶

Toward the end of the previous decade, serious doubts arose regarding both the will and the capability of the United States to maintain its commitment as peacemaker and leader in a changing world. Tensions within our alliances, rising levels of conflict in the Third World, and most significantly, an ominous military buildup by the Soviet Union, all posed serious new challenges to American defense policy as well as to American defense capability.

Our present defense program, is designed to meet these challenges and to preserve peace with freedom. Our commitment to collective defense has not diminished. As the Soviets have expanded their capabilities and the global reach of their armed forces, the need for greater defense efforts by all members of the Western alliance has increased, subjecting the alliance to new stresses and challenge.

Moreover the very success of deterrence through collective defense has opened itself to question from those who have known nearly forty years of peace between the great powers. Has it been military strength that has prevented war, or has it been some other factor such as economic interdependence, peaceful intentions on the part of the Soviet Union, or something as vague as the spirit of detente?

⁶ The Secretary of Defense's Annual Report to the Congress of the United States, (Washington, D.C., U.S. Government Printing Office, 1984), page 1A.

Paradoxically, the freedom the Western nations unite to preserve produces a diversity of public opinion which some interpret as disarray. The events of the most recent past, however, serve to contradict this interpretation. Despite pressure from an increasingly active disarmament movement, NATO has stood by its 1979 decision to deploy Pershing II and ground-launched Cruise missiles in Europe in the absence of a negotiated solution to the threat posed by the Soviet monopoly of longer range and intermediate range nuclear forces. In Asia, Prime Minister Nakasone of Japan has reaffirmed his nation's intention to defend its territory, the surrounding seas and skies, and sea lanes out to one thousand miles. Outside the formal alliance structure, we have also improved relations with our friends in those nations that support our mutual interests. Our security was strengthened by restored good relations with Grenada, and our Caribbean basin initiative holds promise for that vital region. We have continued to expand our security relationships with the Middle Eastern and Southwest Asian states. In addition, we have developed a more substantive relationship with the People's Republic of China.⁷

Both an expansion of U.S. interests in the Third World and an increase in Third World conflicts have forced the United States to focus more attention there. About thirty percent of United States exports now go to the Third World. This figure represents an increase of twenty percent since 1976. In addition, we depend heavily on these nations for strategic minerals and energy resources. Our economy and the economies of our allies are therefore especially susceptible to disruption from conflict far from our own borders. In 1982, for example, oil worth 106 billion dollars traveled Pacific and Indian Ocean sea lanes from the Persian Gulf, and almost half of all our overseas foreign trade tonnage passed through the Panama Canal and the Caribbean. Causes of instability and conflict in these areas are many: ethnic and religious cleavages, irredentism and territorial disputes, rivalries for regional power and domination, and economic fluctuations and grievances.

Recent events have highlighted how Soviet activity in these areas can threaten United States' interests. The caches of Soviet-made weapons and equipment captured by U.S. and Eastern Caribbean forces on Grenada, as well as the documents outlining Soviet-Grenadian cooperation, graphically demonstrate the danger of heightened Soviet involvement in this hemisphere. Fear that the Soviets may directly or indirectly exploit the vulnerabilities of developing nations has made many regimes in the Third World sensitive to the cost of opposing Soviet interests or of supporting ours. This increases the importance of our own security assistance and military training programs which help these nations meet the threat to their security. It

⁷ *Ibid.*, page 18.

also points to the need for the defense of our citizens and interests in this area of the world.⁸

The expansion of Soviet military power and increasing evidence of the Soviets' willingness to use that power has forced the United States to reevaluate its defense posture. A simple comparison of military investment, (the procurement, military construction, and research and development programs that create long lasting stocks of military assets) shows how the United States' advantage of the 1950s and 1960s was reversed by the developments of the 1970s. Soviet military research and development continues to grow rapidly, and a number of advanced weapon systems appear to be nearing deployment. Heavy Soviet investment in military research and development, coupled with the purchase and theft of Western high technology, is most disturbing because it has eroded the qualitative advantage that the West needs to maintain the military balance.⁹

The Soviet military buildup, both qualitative and quantitative, has produced a major shift in the nuclear and conventional balance; the Soviet military posture has become increasingly offensive in orientation, and the Soviets have significantly expanded the global reach of their military forces enhancing their ability to project influence and power especially in the Third World. The Soviet drive towards superiority has been particularly pronounced in the realm of strategic nuclear forces. During the 1970s the United States made a decision to restrict its strategic force development, hoping to encourage similar restraint by the Soviets. Instead the Soviets stepped up their strategic program. Since the United States deployed the Minute Man III in 1970, the Soviet Union has deployed at least three, perhaps four, new classes of ICBMs and introduced seven major modifications to these systems. During that same time, the United States carried out only one significant ICBM upgrade (involving only about one-half of the Minuteman III force) and deployed no new types of ICBMs. More importantly, the newest Soviet ICBMs are accurate and powerful enough and deployed in sufficient numbers to destroy most of our ICMB force in its underground silos. Between 1967 and 1980, the Soviets built and deployed some 70 new ballistic missile submarines carrying more than nine hundred new missiles. In the same period, the United States also deployed new missiles, but on 1960s vintage Poseidon submarines. By 1982, when we launched the modern Trident submarine, the Soviets had already introduced their new Typhoon SSBN.¹⁰

⁸ *Ibid.*, page 9.

⁹ *Ibid.*, page 20.

¹⁰ *Ibid.*, page 21.

This buildup of Soviet strategic nuclear forces shows no signs of slowing. Two new land based ICBMs, two sea launched ballistic missiles, a new strategic bomber, and new ground, air, and sea launched Cruise missiles are in advanced stages of development or deployment. The Soviets are also building new versions of the Bear Bomber to carry air-launched Cruise missiles, while continuing to add Backfire bombers to their inventory at the rate of about 30 per year. The dangerous trend in Soviet strategic nuclear forces is compounded by similar trends in non-strategic nuclear forces. The Soviets have already deployed 378 mobile and highly accurate SS-20 missiles, the SS-21, SS-22 and SS-23 that impose an increasing threat to NATO air bases, seaports, command and control centers, and communication posts, as well as key nuclear and conventional forces.

The buildup in Soviet strategic nuclear forces and the improvement in Soviet Strategic defense systems threaten the credibility of our deterrent posture, which rests on the assumption that our ability to retaliate will cause the Soviets to perceive that the costs of aggression would be far higher than any possible benefit. Likewise, the growing imbalance in non-strategic nuclear capabilities could potentially lead the Soviets to conclude that we would be deterred from fulfilling our commitment to defend NATO against attack. It is against this background that we must form and negotiate our arms reduction proposals, for these reasons we must secure agreements on reductions to equal levels that are fully verifiable. That is also why it is so misleading and dangerous to urge agreement no matter what it provides, or to argue that the United States is being stubborn when insisting on equality. The American national security policy must always be developed in the light of the threat to America by outside forces.¹¹

During the period of unquestioned United States nuclear superiority from 1945 through the mid 1970s, the world experienced the greatest decolonization in its history. When the United States became the world's leading power, there were forty-nine independent nations. Today there are more than 150.

After World War II the United States disarmed, but the Soviets took control of nation after nation in Central Europe. It was at this time that the leaders of the West judged a military balance through nuclear superiority to be the most moral course. But in 1968, under Secretary of Defense Robert McNamara, the United States changed its policy. It no longer sought nuclear superiority. It placed a freeze on the level of ICBMs, which have since remained constant at just over one thousand. It placed a freeze on the building of new bombers and through attrition the operational bomber fleet has been reduced from about thirteen hundred to just over three hundred. We began to deploy our newest ICBMs fourteen years ago, and the B-52s

¹¹ *Ibid.*, page 22-23.

are older than the young men who fly them. Moreover, the United States has substantially reduced the number of nuclear warheads since 1967.

It also needs to be noted that warheads are not weapons; warheads are ammunition only. They must be delivered to target by delivery systems to be weapons. The United States has three types of delivery systems: the missiles and bombers mentioned earlier and the missile-carrying nuclear submarines. Since 1968 the Soviets have moved to essential parity and kept going. They are still building new ICBMs, new bombers and submarines.

Today vast numbers of nuclear weapons exist with very little likelihood that they will ever again cease to exist. Even if the United States and the Soviet Union disarm, other nations would still possess nuclear weapons. Moreover, the technology is sufficiently simple to allow graduate students working for bandits or extortioners to assemble them. A nation determined, as our own is, not to use nuclear weapons still faces the problem of how to deter their use by others.¹²

The United States does not seek new territory and uses its military force only in response to threats to peace and stability. We pursue this policy knowing that our defense posture grants several military advantages to a potential aggressor. The aggressor can choose when, where, and how to attack. He can formulate a detailed plan for his operations to maximize his strengths and exploit our vulnerabilities. He can also mask his pre-attack mobilization efforts under the guise of training exercises or diplomatic crisis so that we are faced with ambiguous advance warning. To compensate, the United States works to improve intelligence capabilities and to increase the efficiency of command and control and communications. The United States' policy is to strengthen our reserve component forces, while making our military force more flexible and mobile by tailoring the strike forces and by increasing air and sealift capabilities.

In the meantime, the United States stands firmly by deterrence and a defensive orientation as the first two principles of defense policy precisely because it does not seek to achieve its national objectives by the use of force. As President Reagan said in a speech before the United Nations, "Nuclear war cannot be won, and must never be fought." Under the present strategic defensive initiative, we are examining the potential contribution to deterrence of the most sophisticated system of defenses; and we are making an unwavering commitment to reduce the dangers of nuclear war through effective arms reductions.

How much defense is enough? In answering that question, General John W. Vessey, Chairman of the Joint Chiefs of Staff,

¹² Noval, Michael. "Nuclear Morality," *America*, June 1982, pages 1700-27.

said, "That's the wrong question. The real question we need to ask ourselves is: What must we do to provide for our security and for that of our posterity. We start to answer that question," he said, "by recognizing we're committed to the defensive use of force. Our strategy is to prevent war, not start war. We and our allies want to protect our peace and liberty, and our way of life. We want to prevent war by having everyone know that we have the strength to stop our potential enemies from achieving their objectives by force. If that's understood and if we have that strength, we have a good chance of not having a war. By being strong we also encourage the Soviets to negotiate seriously. Otherwise, we give them no incentive to meet us halfway, and they are content to wait out our political processes."¹³

In commenting on the costs and benefits of an adequate defense, Secretary of Defense Caspar Weinberger pointed to the paradoxical nature of the investment. "The costs of maintaining a strong defense are easily measured," he said, "but the benefits are not. When we spend our savings on a new car or a new home, we have acquired a tangible good. When we spend tax dollars on food stamps or federal highways, we have created a tangible result for all to see. Although we can count our missiles or our tanks, or our men and women in uniform, we can never really measure how much aggression we have deterred or how much peace we have preserved. These are intangibles until they are lost. Indeed, it is a paradox of deterrence that the longer it succeeds, the less necessary it appears."

It is generally agreed that a sovereign nation has a right and duty to defend itself against aggression or oppression by another nation. This right and duty also provides the support for a strong military defense, to include an arsenal of nuclear weapons and military parity or superiority in relation to a potential aggressor. Since the founding of this nation, the major religious bodies in the United States have supported the nation's readiness to engage in war and have never challenged the need for an adequate defense or the basic defense policies of the nation. The recent nuclear arms debate has proved an exception. Past support was usually based on the doctrine of the just war, which states that the restraint of evil and the protection of the good might under certain circumstances be morally justified. The doctrine sets out seven criteria for a war to be considered just.

1. The war must be declared by a competent authority; *e.g.*, the President.

¹³ Vessey, John W. "How Much for Defense and Are We Building the Right Kind?" *The Nuclear Security Newsletter* of the Reserve Officer's Association, July 1984, page 5.

2. The war must be fought for a just cause; *e.g.*, self-defense, or the protection of freedom and peace.

3. Right intention/pursuit of legitimate goals; *e.g.*, pursuit of peace and reconciliation.

4. Last resort; *e.g.*, after all attempts at mediation have failed.

5. Probability of success.

6. Proportionality; *i.e.*, the resort to arms should be proportional to the threat.

7. Discrimination; *i.e.*; hostile actions should not be undertaken against civilian populations or non-combatants.

The nuclear arms race has increasingly placed the last three criteria in question and has brought the churches into the center of the arms debate.

At the beginning of this decade, in a "Mandate for Peacemaking," the American Lutheran Church stated,

Our ultimate security is in God, "You alone, O Lord, keep me perfectly safe." (Psalm 4:8) Such faith does not lead us to neglect or deny the legitimate security interests of the nations. Rather, such faith frees us to see such security interests in their proper perspective. Our faith in the ultimate security which only God gives is our source of energy and hope for seeking earthly peace, here and now. Thus the security which all human beings desire, we also seek, as part of the shalom (peace and justice) which God promises for all.

We are distressed by the increasing sense of insecurity and peril to which our world is being led by escalation and nuclear weaponry. We know that nuclear technology makes possible, even through miscalculation, the annihilation of humankind. We see that our nation is locked with the Soviet Union in an arms race which both countries find almost impossible to stop.

We reject the argument that we must maintain a capacity to destroy enemy targets many times over and view such an overkill mentality as thwarting any progress towards arms reduction by either side. There is no national security without global security.

There can be no global security without serious progress against poverty and economic injustice. We know the impact which the massive use of the planet's resources for armaments has on the lives of those who are hungry

and oppressed. We believe the Creator intended that such scarce resources be used to feed, clothe, educate and bring health to human beings. Diverting them from such life sustaining uses intensifies economic injustice and invites divine judgment upon our foolish stewardship of the creation.

Thus, “national security” must not be invoked to stifle discussion of issues related to the arms race. National security includes far more than military preparedness. We concur with the U.S. Presidential Commission on World Hunger which said in 1980: Promoting economic development in general, and overcoming hunger in particular, are tasks far more critical to the U.S. national security than most policy makers acknowledge or even believe. Since the advent of nuclear weapons most Americans have been conditioned to equate national security with the strength of strategic military forces. The commission considers this prevailing belief to be a simplistic allusion. Armed might represents merely the physical aspect of national security. Military force is ultimately useless in the absence of the global security that only coordinated international progress towards social justice can bring.¹⁴

Into this discussion, the Lutheran Church also brings the traditional doctrine of the “Two Kingdoms” requiring that in discussing issues of war and peace we not confuse the roles of Church and state. “The gospel cannot legislate for the civil state.” Rather, God seeks to rule through both the civil and the ecclesiastical realms in order to accomplish his gracious purposes and to thwart the evil powers. The Church’s task is to proclaim the whole counsel of God, tell of his mighty acts, denounce sin and evil, offer his reconciliation, and assist in counteracting the causes of war both in persons and among nations.

Martin Luther put it well when he said:

A man who would venture to govern an entire country or the world with the Gospel would be like a shepherd who should place in one fold wolves, lions, eagles, and sheep together and let them freely mingle with one another and say, ‘Help yourselves, and be good and peaceful among yourselves; the fold is open, there is plenty of food; have no fear of dogs and clubs. The sheep, forsooth, would keep the peace and would allow themselves to be fed and

¹⁴ “Mandate for Peace Making,” A Statement of the American Lutheran Church, (Augsburg Publishing House, 1982), pages 3-4.

governed in peace, but they would not live long; nor would any beast keep from molesting another . . . For this reason these two kingdoms must be sharply distinguished, and both be permitted to remain; the one to produce piety, the other to bring about external peace and prevent evil deeds; neither is sufficient in the world without the other.

This doctrine legitimizes the role of the state and asserts that God uses the state in dealing with evil in the world.

The faith of the Christian should manifest itself in words and deeds of love, both in personal piety and in community obligations. The Holy Spirit guides the believer to the decisions he must make on issues of war, peace, and freedom, as in other civic affairs. God thus would rule in the hearts and lives of his people, who dwell as Christians in both kingdoms. The issues of national security are not easy and the Church needs to act with knowledge, understanding, judgment and assurance. As citizens, all have an obligation to bring about a world where justice, righteousness, freedom, peace, truth, and love prevail and increase.

Making the right decision on specific issues is often an agonizing task. In making those decisions the Christian strives for the greater good, knowing that whatever course chosen will not be free from sin. The goal of peace with justice is a priority for both the nation and the Church, but the course which is to lead to that goal is not always clear, and the one often appears contradictory to the other. As pointed out in the pastoral letter of the National Conference of Catholic Bishops, "People may agree in abhorring an injustice, yet sincerely disagree as to what practical approach will achieve justice." Anyone can suggest less dangerous and more peaceful world orders. But as it has been repeatedly demonstrated: the problem is not imagining better worlds, but getting from here to there. We may not agree on what people and governments should do, even though we share with all of our strength the conviction that nuclear war must be avoided.

Dr. David W. Preus, bishop of the American Lutheran Church, pointed out the responsibilities of all church members on the issues of nuclear weapons and morality: "Informed and morally based public opinion is imperative in a nuclear age. The setting of policy should not be the work of government leaders and nuclear experts alone. We are all involved, and it is important that the churches contribute their best thinking and that church people get deeply engaged in the public debate that determines nuclear weapons policy." To that I would add, the Church must do it in a way that is credible and reflects an understanding of the issues from all points of view.

A former United States senator, Eugene J. McCarthy, has written regarding rational and moral judgment in political action:

Faith is, of course, no full and automatic substitute for knowledge and intelligence, although the truths of faith should, when applied to contemporary problems, have some bearing upon the solution of human problems. The religious character of a people should be reflected in its social and political institutions and actions.

Knowledge of the Bible, the Koran, and Ten Commandments, or of the spiritual and corporal works of mercy does not give the religious man in politics a ready answer to all problems. Politics is a part of the real world. In politics the simple choice between that which is wholly right and that which is wholly wrong is seldom given; the ideal is not often realized and in some cases cannot even be advocated. The choice involved is not one of the lesser of two evils, really, but the choice of that course which has some good in it, or promise of good, no matter how limited. Prudence may require the toleration of a measure of evil in order to prevent something worse, or to save a limited good.¹⁵

There is not a simple Christian or secular answer to the difficult problems that confront us, but there are Christians and secularists who struggle on both sides of the issues, and they must continue to raise the questions and search for answers and solutions.

Dr. James Crumley, Jr., of New York, Bishop of the Lutheran Church of America, declared, "I am not sure that our branding of nuclear weapons as immoral — as true as that is — will help us in our approach to governments." Bishop Eduard Lohse, Chairman of the EKD (German Lutheran Church) Council said, "We are all aware of the complexity of the problems of peace, we have to mistrust those who have simple answers." He suggested that church proposals and efforts for peace must be related to political reality "in the soberness of love," and added, "many of the leaders of our government belong to our churches. We need to listen to them and learn how difficult it is to have political leadership in our day."¹⁶

These statements reflect an understanding of the difficulty faced by nations in the pursuit of peace. It is imperative for all of us to remain politically astute, evaluating national goals and policies in

¹⁵ Spaeth, Robert L., *No Easy Answers - Christians Debate Nuclear Arms*, (Minneapolis, Winston Press, 1983), pages 7 and 8.

¹⁶ "United States and German Churches Explore Peace Role," *The Lutheran Standard*, 18 March 1983, pages 18 and 19.

the light of the deepest values cherished by the Christian Community: peace, justice, and security for the entire human family. The Church should call its members and the public to scrutinize concrete policies in light of these values. In national politics and international conflict, the Church must avoid simplistic and unrealistic solutions. It must not undermine negotiations, thwart the strategy or weaken the efforts for peace. The Church must also challenge the nations to go beyond the peace that is the mere absence of war to a world of social and economic justice, a world where people can live in freedom.

Peace must be seen as harmony between the members of the whole human race. Work for peace is then the unceasing effort to find an integrated way of relieving economic need, of defending and developing justice and freedom, and of the minimization of violence in all relationships.

Dr. Alan Geyer, Executive Director of the Churches' Center for Theology and Public Policy, in Washington, D.C., in an address to Air Force chaplains asked the question, "How then do we fit security — national security — into a faithful understanding of politics? We can't be religiously faithful," he said, "and have the kind of protection for our country that we want." Dr. Geyer went on to say, "Security, far from being a contradiction of the Scriptures, is a vital part of God's covenant with us, with our life for one another, which God has worked into his very creation." Dr. Geyer referenced the report from the Vancouver Assembly of the World Council of Churches titled "Common Security," which said, "Human beings have a right to live in security. It is legitimate for each nation to seek its own security and protection from outside attack, but without endangering the security of other nations."

Security is part of God's promise of liberation. Yet Dr. Geyer also reminded us of the finite limits of security, "In any place, in any historical moment there's no guarantee of absolute security in a political or physical or geographical sense. Distressing as it may be to us, nations themselves are rather temporary and provisional actors in the dramas of history. They rise and fall before the one Lord who is sovereign over every people. We have no continuing place, no lasting city, no immortal state in which to find our total security. We must, therefore, seek the city, the kingdom which is to come."¹⁷

Nothing in this life is entirely good or entirely bad. A very important function of the Church is to keep society from naively believing that either good or evil is total. This reminder by George Kennan in his book, *Russia and the West Under Lenin and Stalin*, makes this point.

¹⁷ Geyer, Alan. "Chaplains As Peace-makers," An address given at the United States Air Force Chaplains Conference at Kirtland Air Force Base, New Mexico, in October of 1983.

Let us beware in the future of wholly condemning an entire people and wholly exculpating others. Let us remember that the great moral issues, on which civilization is going to stand or fall, cut across all military and ideological borders, across peoples, classes and regimes, across, in fact, the makeup of the human individual himself. No other people as a whole is entirely our enemy. No people at all, not even ourselves, is entirely our friend.¹⁸

We must keep alive the awareness that our adversaries are human beings and that the communist leadership is only a small part of the population of the Soviet Union. There are more members of the Russian Orthodox Church in Russia than all the membered communions of the National Council of Churches in this country, and there are millions of other faithful people there as well: Baptists, Lutherans, Jews, and Muslims. The religious vitality of that officially atheistic country is one of the miracles of modern history.

True security comes only when there is shalom. *Shalom* is that wonderful Hebrew word for which there is no adequate English equivalent. It means harmony, wholeness, peace in the community because justice and love are real, palpable, and shared by everyone. True security, in the sense of shalom, will come only with the achievement of peace, and peace comes as a result of justice. It is the perverse tendency of too many governments, of too many of us, too much of the time, to postpone peace for the sake of what we think is security, and to postpone justice for the sake of what we think is peace. The only hope for our security must be in the covenant of justice and peace.¹⁹

National security policy is not a series of arbitrary decisions made by military leaders, but a reflection of the will of the American people as developed by the elected civilian leadership whose decisions are always under the scrutiny of the public eye. The Church, in this context, affirms allegiance to the nation (Caesar), but also to God. It is the task of the Church to raise the issues affecting the priorities of life, and to remind us that ultimate security rests only with God. The Church speaks to those issues that prevent us from seeking security on a limited national level, and affirms a requirement for global security by addressing the evils of poverty, economic injustice, and the absence of human rights. As the people of God we are called to be responsible citizens in a dangerous and vulnerable world, but also called by One who promises to be with us to the end of the age. It is

¹⁸ *Ibid.*

¹⁹ *Ibid.*

this hope that transcends the world that enables us to take seriously our role as peacekeepers, but more than that to become informed and responsible peacemakers at every level as well.

The Just War Principles in Today's War

The Rev. Dr. Bertram C. Gilbert

In many of the discussions on the problem of nuclear war and in some of the papers produced by such discussions; *e.g.*, the letter of the American Catholic bishops, "The Challenge of Peace," or the document of the Lutheran Church in America, "Peace and Politics," there is an attempt to use just war criteria as the basis for moral analysis. Usually divided into *Jus ad bellum* and *Jus in bello*, the criteria raise questions about: the competence of authority, justice of the cause, intention of the wagers of war, proportionality, discrimination and prohibited means.

I suspect that in some discussions this attention to just war principles was encouraged by nuclear pacifists who thought a consideration of means and ends would outlaw the use of nuclear weapons. In order for this argument to be persuasive; however, one would have to hold that all use of nuclear weapons, regardless of size, would escalate the conflict to unjustifiable proportions. This line of thought probably appeared to be an easy finesse in the light of the emphasis on super power confrontation in Europe.

There are, to be sure, more objective reasons for considering just war theory. These formulations are almost the only tradition available with which to begin the discussion. Despite their antique nature, they provide standards which both protestant and catholic Christians have traditionally honored, and they have a kind scriptural virtue important for current use. They are partially deficient for times when opinions about lawful authority may hinge on ideology more than constitutionality; when the right of a state or a people to exist might only be able to be claimed by denying that right to the enemy.



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Further, the requirement for separating the non-combatant from others in revolutionary disturbances, where hiding in the civilian population is a tactic, is extremely difficult. Discrimination in wars which involve the total economy, arts, and sciences of nation-states appears to be too complicated in the light of today's weapons. In my attempts to assist people in the military trying to determine their moral ground for uniformed military service, I have found a discussion of the just war principles of little help. The just war principles are not helpful to the soldier, the sailor, or the airman for two reasons. In the first place, their use seems to suggest that a decision should be made in the present about a conflict whose dimensions; causes, means and ends cannot be known in advance. In the second place, the just war principles require of the individual a timely knowledge of strategic, tactical and geopolitical factors which will be beyond the competence or comprehension of most individuals.

Did the soldiers placing the atomic bomb in the bay of the Enola Gay have sufficient information to decide on the justice or lack of justice in their action? Even if they had known the target, could they have counted the enemy casualties and compared them with the Americans and Japanese spared by the taking of this extreme action? How could they have measured the effect of the delayed moral repulsion; or to take a longer view, Japan's postwar emergence as a mighty force in today's world economy.

The Division of Service to Military Personnel of the Lutheran Church of America urges military personnel to consider early on whether they are pacifists; and if they are, to make that position known before the beginning of hostilities. To remain in the service in times of lesser risk, and then to claim conscientious objector status when the actions starts raises other ethical problems — particularly in an all volunteer force.

Although there is no universally authoritative international court or adequate means of enforcing international decisions, I am convinced of the salutary effect of international law. In a parallel way, although the just war criteria are all but useless for the individual soldier, sailor or airman in the moment of decision, they are useful for considering the morality of war on a larger scale — even the war in which we are now engaged.

Events such as the destruction of the Korean jetliner KAL 707 with all its passengers and crew aboard or the sacrifice of American and French lives in Lebanon, remind us that, just as there was a Thirty Years War and a Hundred Years War, where the intensity of the conflicts waxed and waned over the course of those years, so we are today in an almost "Forty Years War" with the Soviet Union. I speak of the present conflict and hostilities in this way - not to heighten the intensity of anger and distrust nor to increase the level of distrust by painting a scenario of evil empire versus the American

good guys — but rather to add to the efforts for peace-making by first recognition of the war that we are in today. This current war — often fought through proxies — is characterized by the unappreciated sacrifices of many, the unsung heroism of thousands, and the life sacrifices of many honored only by regret. And although Americans are only beginning to feel the cost of this war, it is being fought with an economic drain of disabling proportions.

So then, for the sake of this argument, let us consider that we are at war . . . at war with the Soviet Union. Today the battles go on in El Salvador, Nicaragua, Afghanistan, the Sudan, and Angola. The current campaigns in the Near East, the Indian Ocean, and Central America are of formidable proportions. In addition to the actual firing of weapons, there are the daily challenges and confrontations: near misses of ships at sea, belligerent maneuverings of the East German border, flights and counter flights of planes off the Aleutian Islands.

How well is the United States abiding by the principles of the just war? (I should say at the outset, I do not pretend to be able to analyze the entire “war” or that in my analysis I am without my own prejudices and values.)

Has this “war” been undertaken, and is it being fought by lawful authority?

There is a disturbing tendency among some Americans today to deny the authority of any administration with which they do not agree. At the same time, one cannot really argue persuasively that our government lacks legal authority. Although the requirements for a declaration of war are generally ignored in this “war,” there is no question about the legitimacy of the elected officials and their right to set policy. Yet in regard to their authority in specific campaigns, battles, or skirmishes, one might want to ask Tonkin Gulf questions; one might wish to ask questions about the United States backing of governments whose own popular support is suspect. But using the criteria of determining statehood (having a clearly defined territory, a functioning government, and international recognition) surely the United States, and most of the nation-states it has supported through the years, stand the test of authority to wage war.

Is the war being waged for a just cause?

On the matter of justice all sorts of questions could be raised. These might range from such concerns as vague as the good of all peoples on the earth, to philosophical and moral concerns regarding the just distribution of wealth. I would suggest, however, that such concerns might be better handled separately from the discussion of whether the whole war as fought by both sides is a just one. The just

war, as set forth by just war theory, is limited in its formulation to justification on the basis of the right to self defense.

Given this limited justification, a positive claim for the United States' actions call for the extension of the boundaries of the United States to include economic and strategic needs far beyond the continental United States, Alaska, and Hawaii. In the face of Soviet and Chinese threats and actions, both overt and covert, to the United States and other nation states in our collective security sphere, this case can be made. The Grenada battle provides an interesting discussion piece, particularly if long range interests and the question of the legitimacy of the Grenada government were allowed to be on the agenda. The major test, however, lies in whether the communist states threaten the integrity of the United States and its allies. Some think they do, and therefore the cause of the United States is just. There are those who think they do not, and therefore judge the reverse to be the case. Because I think we are clearly threatened, I feel this criteria for the just war is met.

Is the war waged with a right intention?

Determining and validating motives is always a slippery task, but just war principles help by suggesting that wars may only be waged for limited objectives, that the end should be peace, and that charity should exist toward enemies.

On limited objectives, the record of the Korean and Vietnamese campaigns, as well as the recent Anabasis and Katabasis in Lebanon, show to the chagrin of the ultra right zealots that the United States has indeed limited its objectives.

As to the matter of peace being the objective, and the love of enemy peoples being a necessary emotion, one can hardly fault the United States. The United States was, after all, a power which at the start of the "Forty Years War" stood as the only country with the strength of a nuclear arsenal. Its territories and infrastructure were intact, and its conventional military force was at its highest level. To put the matter bluntly, since those days the United States has allowed itself to become only an equal in military strength. Surely this development forces us to give the benefit of any doubt in terms of desire for peace and charity toward enemies.

Is the war being waged a producer of good proportionate to the evil results produced if the war were not pursued?

Certainly the extent to which the United States engaged in the Korean and Vietnamese campaigns is questionable unless one takes seriously the plight of peoples who must live under communist totalitarianism. Were the lives lost in the Korean War a justifiable sacrifice for the draconian South Korean governments which have since been in power? Does the flourishing of Christianity there

temper our judgment? Visitors to North and South Korea during the last five years attest that the economic and social difference between them is as striking as going from West to East Germany.

The Vietnam campaign appears to be an easier case to decide. Surely the costs, devastation, and of course, the failure to win could suggest an unjust verdict. Still we should not discount consideration of what victory might have produced as compared to the current plight of people in the region.

As one who served in combat there, my own view is that the campaign went far beyond the range of proportionality and was unjust even though the purpose was just. It may even have been a case of strained altruism.

In the light of this judgment based on the relative proportion of good to evil results, one would want currently to examine American military involvement in Central America. The Kissinger Commission brought in a "just" opinion, but the discussion continues.

Is the war being waged with discrimination to favor non-combatants and civilians?

The worse case that can be brought against the United States concerning war fighting since 1946 is that in frustration with being unable to distinguish civilians and non-combatants from others, we became callous. In attempts to stop insurgency operations, we have used mass bombings; in several instances we have supported and assisted governments whose own way of discouraging political change was to attack civilians.

In defense of these actions, it must be said that such United States military activities have been based on the sometimes futile idea that a great show of force might end the battle and thereby reduce the number of expected casualties in a continuing battle. It should also be said that attacks against civilians and civilian targets have always been contrary to military doctrine and that courts martial have convicted soldiers for such actions.

Do the means for the pursuit of the war cause unnecessary suffering?

Finally we come to the use of prohibited means, which by definition are those causing superfluous suffering or capable of causing genocide. Large nuclear weapons must be included in this category.

The United States has used defoliants and inhumane anti-personnel weapons, but while tempted to use them, the United States has not employed potentially genocidal weapons. While possessing them, the United States has not used gas, nuclear weapons, or chemicals capable of making whole states infertile through the

poisoning of the environment. These decisions marked by restraint were taken, at least in part, because of the constraints of the just war theory.

Is the "Forty Years War" justifiable?

I have considered only the activity of the United States in terms of its adherence or disregard to the principles of the just war theory during the course of what I have come to think of as the "Forty Years War." Interesting comparisons can be made with a similar analysis of the policies and actions of our adversaries.

There has not been, nor is there perhaps now sufficient willingness to bring this war to a close, but because of that we should work for peace all the more. We must have hope for peace. It may not be that the resources freed from unproductive war fighting and posturing would be used directly to nourish the poor of the world, but it is sure that a continuation of the war precludes it. We must have a love like Christ's for the poor. It is even less certain that ways can be devised to rid our world of the insurgent or rebel who becomes the terrorist, but charity and genuine care for the poor will help to eliminate the social conditions which motivate them.

If the Church is to speak effectively to the State, these pious attitudes must be matched by reasoned appeals to the self-interest of the great powers, by sound condemnation when there has been a failure to meet the demands of the just war theory, and by sincere commendation when the principles have been honored and kept. It is a radical thought, but the great powers of both the East and West could come to see they are weakening themselves economically and morally in this struggle and that a cease fire would be for the good of all.

Such a cease fire would require as a minimum a lessening of overt and covert support for anti-government movements, a cutback in shipments of arms to other nation states, and a support by the great powers for international policing and judicial procedures. These are surely hard to negotiate, but the difficulty should not keep us from judging, from voicing our views, or from proposing directions that might lead to peace.

Practice in the use of just war principles, in an attempt to limit or end the war we are in, may keep it from becoming a war to the end.

Pastoral Care for the *Personae* in a Military Unit

CH (CPT) David A Pillsbury

Why should an Army chaplain, who is called to minister to the spiritual needs of soldiers, be interested in the ideas and the writings of the Swiss psychoanalyst Carl Jung? Specifically, it is Jung's idea of the *persona* that I find so relevant to ministry in an infantry battalion - a battalion that places great value on good appearance and excellent performance - a spit and polish unit as it is sometimes called. It seems to me that the more a military unit is conscious of its appearance and performance, the more important are those issues that concern the *persona*. Moreover the excessive emphasis on appearance and performance of a well disciplined unit may cause a chaplain, as it has me, to confuse the military *persona* with the deeper personality of a soldier.

Definition of Personae

Persona is a Latin word meaning person, a character played, a face or a mask. The variation of meaning occurs because the word is derived from two other words: the Greek *prosopon*, meaning face, and the Etruscan *phersu*, meaning mask. *Prosopon* is used in the New Testament to designate one's social appearance based on the position or role played in society.¹ *Phersu* is found in ancient theater where it designated the actor's mask.

Today *persona* is used in analytical psychology to refer to role behavior in every day living. In this manner, the *persona* is regarded as a behavioral costume that enables a person to "save face" - to appear in an appropriate role without exposing inappropriate

¹ Matthew 22:16 and Mark 12:14 KJV



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thoughts and feelings. In a manner of speaking, the persona is that which makes it possible for one to “rise to the occasion” in spite of how one actually feels or thinks.

... as its name shows, it is only a mask for the collective psyche, a mask that feints individuality, and tries to make others and oneself believe that one is an individual, whereas one is simply playing a part Fundamentally the persona is nothing real: it is a compromise between the individual and society as to what a man should appear to be. He takes a name, earns a title, represents an office, he is this or that. In a certain sense all this is real yet in relation to essential individuality of the person it is only secondary reality, a product of a compromise, in making which others often have a greater share than he.²

The structure of the psyche, as delineated by analytical psychology, contains several layers of mental activity. Of these many layers, the role playing persona occupies the outermost stratum. It is the clothing of the personality — that which is seen in public. Like clothing, it protects the more sensitive parts of the psyche from exposure to the outside world. The persona consists of the surface features of human behavior. It does not include the many underlying dynamics of the psyche; the many sub-themes and undercurrents of a person’s daily life.

The Persona and The Enlisted Soldier

The soldier between the ages of 18 and 25 is in the process of developing an acceptable persona. The soldier does this by imitating the behavior of role models. Difficulty arises when the young soldier learns by experience that role behavior appropriate in one situation might not be acceptable in another situation. Behavior that is acceptable during a Field Training Exercise might be intolerable at the Post Exchange. Aggressive behavior that may bring a soldier praise and honor on the field of battle, could bring a speedy court-martial when in garrison. There are many personae that need to be skillfully interchanged with changing situations.

The interchanging of personae is most obvious when a group conversation among enlisted soldiers is suddenly changed by the presence of an authority figure. If soldiers are informally and candidly talking when an NCO or officer arrives, suddenly the informality becomes formality as all conversations cease in order to

² Carl G. Jung, “Persona as a Segment of the Collective Psyche”, *Two Essays on Analytical Psychology*, Bollinger Series XX (Princeton University Press, 1966). p 158.

render the appropriate courtesy. A more rigid and formal persona is immediately worn. Often the senior officer will say, "As you were." The superior thereby allows the soldiers to return to their less formal personae. What we see is a form of acting that is very common in the theater. As an actor is required to interchange roles, people in real-life situations change personae.

Often problems that bear upon the interchanging of personae send repercussions into the deeper layers of the psyche, *i.e.*, into the unconscious. The soldiers that I have counselled who have difficulties involving the persona frequently have reported similar dreams. Some dream of being in a company formation and suddenly realize that they are wearing inappropriate clothes. Some dream of participating in a battalion run or company march to suddenly discover that they are naked or running without shoes. All of these dreams have to do with the inappropriate use of clothes or lack of them. These dreams seem to symbolize that their persona - the clothing of the personality - is not covering for the inner psyche. When this outer layer of protective covering does not function well, the unconscious layers of the psyche are threatened with exposure to outside uncertainty. The unconscious expresses its threatened feelings in dreams that reflect the ill-performance of the persona. Indeed, the dreams seem to magnify the problem to such a degree that the soldier is often motivated to seek some sort of conscious solution.³

A characteristic of the immature persona is the underlying psyche's tendency toward dreamlike thought during conscious or waking hours of the day. Such day dreaming, as it is called, is the kind of thinking often used in ancient mythologies. Dreamlike thought is spontaneous and governed by the dynamics of feeling rather than the laws of logic. Its function is compensatory — inflating perception of self worth. An E-1 with low self esteem might imagine himself as a Sergeant Major or may boast about turning the table on a squad leader. Soldiers sometimes refer to this kind of thinking as "selling woof tickets" and jokingly ridicule its futility.

Perhaps more important for the chaplain is the mythological function of dreamlike thinking. Dreamlike thinking has a tendency to mythologize role models. An E-1 might depict an NCO or officer as being the worst of all evils and describe them in fiendish terms. In this manner, dreamlike thinking takes the personae of others at more than face value. Relationship problems become extremely exaggerated and exacerbated by dreamlike thinking. Only when the soldier perceives the role of an actor as an act, does he objectively distinguish between the persona and the underlying person. In this manner, the pastoral objective is to demythologize the dreamlike perception of the persona — to help the enlisted soldier see the NCO

³ Erich Fromm, *The Forgotten Language*, (New York: Grove Press, Inc., 1951), p. 44.

or officer not as some sort of god but as a person. This pastoral objective decreases irrational fears and lessens the frequency and intensity of defensive behavior.

The Persona and The NCO and Officer

Sometimes the military persona of the NCO or officer is as polished as the brass on his uniform; but underneath the protective costume, resides a confused and troubled psyche. For example when a soldier over-identifies with the military persona, there may be the formation of a pseudoego. The persona displaces the ego and functions as an imitation of a stereotyped role. Some NCOs and officers accomplish this by duplicating the mannerisms of a famous military personality. Problems arise whenever the military persona with its requirements for militaristic behavior is brought into ones marriage or relationship with ones children. Whenever domestic feeling of loving tenderness and gentle kindness are necessary, the military persona irritates and exasperates the situation at hand. Commenting on this issue of over-identifying with the persona, Josef Goldbrunner notes:

Anyone who identifies himself with a splendid person, indeed, anyone who even attempts to do so, always causes unconscious reactions, moods, passions, fears, weaknesses and vices. In private life the "socially strong man" is often a child in respect to his own emotional states, his "public discipline" has a pitiable air in private The more effective "effeminate weakness" towards all the influences of the unconscious develops within.⁴

The NCO or officer who has developed a pseudoego is bothered by internal feelings that well up from the unconscious to object to the absence of meaningful relationships. If the pseudoego stands in the way of such important relationships, unconscious emotions arise to fend it off. Again, dreams frequently symbolize the ill-performance of the persona. In one case an officer whose wife and children had left him was suddenly disturbed by a series of dreams in which he could not get out of his clothes. In one dream he wore an iron mask to protect his face from enemy bullets. But when he came home to his wife and children, he could not take the mask off. His wife and children ridiculed and left him. In such dreams the persona is symbolized as clothing that cannot be changed or removed or as the mask itself. The dreams portray the persona as being so impregnable to outside attack that even the person inside cannot venture out. The

⁴ Josef Goldbrunner, *Individuation*, (University of Notre Dame Press, 1964), p. 121.

dreams show vividly that the dreamer has become imprisoned by his own persona.

There are many examples of people who have over-identified with their persona. Most notable are the officers in various armies and wars who are guilty of war crimes. Many of these officers; *e.g.* the officers tried in Nuernberg in 1945, so identify with their military roles that they lack a personality capable of ethical responsibility. Rather than acting out of personal feelings and their own values, they take cover behind the social values and collective feelings of their party. Merely “acting under orders” many of these officers seemingly have had no feelings of guilt or personal responsibility. Such cold hearted behavior seems to come from behind an unyielding and rigid persona.

The Role of The Chaplain

Recognizing one's persona and coming to terms with underlying feelings is risky. A person cannot open up this outer shell of the personality without fear and trembling. Who knows how people will react to the inner self when it is exposed to public view? The function of the persona is twofold. It serves as a device meeting the expectations of others, while serving as a shell to protect the feelings of the more sensitive and deeper personality. Into this inner world where a person hopes and dreams and feels, few are able to enter. Most people are stopped by the iron doors of the persona and only the most trusted come to know the depths of the inner life.

If approached by the chaplain with thoughtful consideration and without pretense, the soldier will let down his guard and “face up: to the chaplain. In this exchange healing can be affected. In psychoanalytic terms, the persona is set aside. With the chaplain, the soldier can examine the inner feelings which were hidden or disguised by the mask - which may have been bottled up in the unconscious and capped under the rigid persona. These unexamined feelings, like volatile gas, are more powerful and potentially destructive when confined; and subsequently increase their pressure to seep their way up into the light of consciousness via dreams when the persona is inactive or dormant. If left pressurized under an unyielding persona, the unconscious feelings erupt into consciousness, expressing themselves by neurotic or even psychotic behavior. Mental health is maintained in part by the soldier's persona being let down; by inner feelings being released; by “letting it all hang out” as some counselees have said. After this has been accomplished, the counselee returns to his or her role to act as a good soldier with a greater understanding of self and with more flexible or yielding persona.

To associate the persona with the soul or innermost self would be like judging a book by its cover. The role of the chaplain is to go well beyond the cover of the personality and to read the inside stories

of religious concerns, and to help the soldier understand the methods by which he or she finds meaning and purpose. By recognizing the legitimate function of the persona, the chaplain gains an appreciation and an understanding of what has been so often regarded as the phoney or unreal side of a person's character, and thereby finds it easier to see the whole person and to love the whole person.

AMENDS

Abusive Men Exploring New Directions

CDR E. A. Olander, CHC, USN

In the early 50's, Nat King Cole sang the hauntingly popular tune, "You only hurt the one you love, the one you shouldn't hurt at all." We now know that in sexual assault cases these words are seldom true, even meaningless, and that sexual crimes are more often the result of an assailant who uses sex to vent his rage, inflict violence and humiliation and finally to exert power and "control" over his victim.

However, this is not domestic violence. What songwriter and balladeer Cole could have been referring to specifically is what we prefer to call "domestic conflict" – the conflict that happens when love is twisted and contorted into an ugly and perverted facsimile of its real intent, and when, only because you know me and have me in the grips of marital or parental bondage you can then use this knowledge and relationship to hurt me. The issue of domestic violence has only recently, in the civilian sector, begun to receive the attention it so critically and pointedly deserves. In fact, the last seven years have seen the focus of a movement nationwide to organize safe houses or shelters for battered women and their children. Certainly the battered woman, whose life is in immediate danger, needs secure shelter; but what of the batterer? The abusing one also needs to be found out, identified and helped—even if that means therapy/treatment through punitive yet corrective means. Abusive Men Exploring New Directions grew out of a sincere desire to meet the batterer's need.



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What is Domestic Violence?

In Chapter 2 of Sonkin and Durphy's classic *Learning to Live Without Violence* (1982), a working definition of violence states, "violence: exerting a physical force so as to injure or abuse." However, when we speak about domestic violence, we are talking about four different types of encounter:

1. Physical violence
2. Sexual abuse
3. Destruction of property and pets
4. Psychological intimidation

Current studies have shown that not only does the civilian population suffer from domestic conflict, but military families experience a high incidence of violence as well. In addition to the training that all men experience maturing in our society, military men have the additional "burden" of learning the skills of war. To this end instruction for violence becomes a desired way of life. There are certain situations where prudential violence is not only legal, but is encouraged, such as in war/peace keeping or police work. In other situations, violence is not legal but excusable due to the circumstances in which it is employed; for example, family-protection and as a method of self defense. However, in most situations, it is against the law, and at the least, inappropriate.

Domestic Violence in the United States Marines

Recent directives from the Commandant of the Marine Corps on Family Advocacy indicate that the Corps believes men in the military can distinguish between appropriate and inappropriate violence. Marines who experience healthy, nonviolent relationships at home are more likely to perform to their greatest potential on the job.

To this end, Marine Corps Order 1752.3 was sent out on 8 March 1983 to all Marine Corps units worldwide. It established a Marine Corps Family Advocacy Program that clearly, carefully, and categorically defined the following groups of child and spouse maltreatment:

1. Physical abuse
2. Psychological and emotional abuse
3. Sexual abuse
4. Physical neglect of children
5. Psychological and emotional neglect of children

Moreover Marine Corps Order 1752.3 was to apply to:

1. Active duty Marines who are offenders.
2. Active duty Marines whose family members are offenders.

3. Active duty Marines whose family members are victims of sexual assault by non family members.

In the order, it was noted that “professionals who have worked with military families have observed patterns that indicate which families can be categorized as at risk (*i.e.*, having potential for family violence).” We know, for example, that most abusing parents were themselves abused as children. Financial difficulties, alcohol and other drug abuse are often contributing factors, and much domestic conflict results from ignorance rather than malevolence. Although in the Marine Corps, most reported incidents of family violence occur among our younger families, domestic violence is no respecter of age, culture, education, or creed in the general population or in the Marine Corps.

Many of the Marines involved in family violence are solid performers on the job and, once identified as abusers and placed in a treatment program, can usually be persuaded to alter their behavior. When offenders in family violence cases are summarily punished or separated from the service, their victims perceive themselves as also being punished because of the emotional and financial difficulties that result. Therefore, subject to the gravity of the offense and the circumstances of previous military service, rehabilitation of certain offenders may be in the best interest of all concerned. When a balance of appropriate deterrent and rehabilitative options exists, the abuse often stops and the once abusive Marine remains effective within the Command.

The commandant’s order went on to say that (a) acts of child and spouse abuse are incompatible with the high standards of professional and personal discipline required of Marines and (b) that once identified, an abusive Marine must be confronted and appropriate disciplinary or administrative action taken. When justified by circumstances of positive previous performance, individual motivation, and positive rehabilitative potential, administrative action in the form of mandated rehabilitation is the preferred course of action. Finally, (c) since acts of child and spouse abuse occur within and affect the total family unit, rehabilitative efforts will be directed at the total family, whenever possible.

In paragraph 7d.(5) the real teeth of this farsighted, long range order are really felt; these provisions probably make the Family Advocacy Program the successful treatment package it can be in the hands of creative local Commanders. (1) “Whenever possible, rehabilitative treatment should be directed at the whole family. (2) The duration of rehabilitative programs will not normally exceed one year, and participation in them will not normally preclude deployments. (3) Progress of treatment will be assessed at six week intervals. The results of these evaluations, with a recommendation for or against continued treatment, will be forwarded to the present

command. (4) If a permanent change of station (PCS) transfer is anticipated, parent commander should coordinate with the Commandant of the Marine Corps (Code MMEA-8 for enlisted personnel or Code MMOA for officers) to possibly preclude issuance of PCS orders to an individual who is participating in a rehabilitative program.”

The Camp Lejeune Experience

A Model Family Advocacy Program

No sooner had MCO 1752.3 hit the street than the wheels of execution at Camp Lejeune began to move. The base Family Service Center became the prime mover in putting together programs which not only met but exceeded the standards of the Marine Corps' order. Subsequently, a Family Program Director was hired, a new Chaplain installed, and such anagrams and acrostics as DCCP (Domestic Conflict Containment Program), PALS (Parents Aides to Listen and Support), REACH (Religion, Education, Activity, Community and Health), MPW (Marriage Preparation Workshop), AGAPE (Adult Growth and Parent Effectiveness), STEP (Systematic Training for Effective Parenting), MEN (Marriage Enrichment Film Nights) and POSPARET (Positive Partners Retreats) were heard on the base.

Into all these experiences and soon to influence every one of them came AMENDS (Abusive Men Exploring New Directions). The original idea came from Colorado and was first used at Camp Lejeune in 1981 by Mr. Cleveland Kersey, who is now on staff at the Federal Penitentiary at Ft. Leavenworth, Kansas.

AMENDS: A Journey to Nonviolence

Based on a rehabilitation model endorsed by a number of concerned civilian and governmental agencies, the Camp Lejeune Abusive Men Exploring New Directions program consists of the following basic group elements:

- I. Behavior Regulation
- II. Behavior Modification
- III. Behavior Goals Clarification

These concepts form the “TRACKS” upon which the AMENDS group program moves. To this end, the groups or tracks focus on elimination of denial, reduction of rationalization of abusive behavior, the over turning of pseudo-intellectualization and other crutches (alcohol, drugs, etc.) that allow the individual to persist in assaultive, maladaptive behavior. Goals for this program include:

1. Having the group member admit to all personal domestic violence.
2. Providing opportunity for both verbal and written contracts to address the elimination of violence, especially if used as a method of communication and coping.
3. Exploring alternative behaviors to violence.
4. Practicing alternative behaviors to violence in the group setting.
5. Each individual learning to understand his and his spouse's viewpoint regarding the issues of power, control and management.
6. Opening up positive constructive communication.
7. Initiating a program of stress/anxiety reduction methods.
8. Using other abusers as a peer group to assist each other in accomplishing the goal of violence elimination.
9. Establishing a network of programs and experiences that carry the individual beyond his domestic conflict resolution.
10. Applying a "You win-I win" psychology of nonviolence power sharing to all future domestic/professional endeavors. I win only when you win does more than just eliminate violence. It is the bedrock of good marriages.

TRACK I:

Track I or the in-take group is where the program begins. For eight weeks the individual is screened, tested, instructed, and acclimated for two hours weekly to the basic principles of the group process. This is a time of information sharing that is highly structured. Goals for this group do not revolve around a unit contract but rather the accepted principles of nonviolence. For example: (a) The primary goal of Track I is to learn how to eliminate violence in the home, (b) to return the Marine/Sailor to the good graces of his command, (c) possibly to enlist his wife to accompany his progress by voluntarily and enthusiastically joining DCCP (a group for wives and couples), (d) to expose him to a number of excellent visual aids on domestic violence including films, filmstrips and the group study of at least eight chapters of Sonkin and Durphy's *Handbook Learning to Live Without Violence* , (e) teaching stress/breathing exercises and finally (f) testing using Crumbaugh and Maholick's PIL (Purpose in Life Test) and the MSI (Marriage Satisfaction Inventory), which form a basis for further one on one counseling as required. Also for child abusers, the Child Abuse Profile Test and a Public Opinion Scale are administered with results sent to developer Joel Milner at Western

Carolina University. Now, the BiPolar Psychological Inventory has also become part of the intake process for TRACK I members. Track I is open-ended, has no limit on size, often over 30, and is required for entrance into TRACKS II and III.

The weekly themes for Track I groups are as follows:

Week One: Things you should know about domestic violence.

Week Two: What is violence?

Week Three: How to Stop Domestic Violence-Now!

Week Four: Recognizing Anger

Week Five: Controlling Anger

Week Six: Communication: Listening

Week Seven: Stress/Anxiety Reduction

Week Eight: Feelings and Communication

During Track I the emphasis is on didactics (learning about violence) and training (what to do about it). We teach "TIME OUTS", "REFLECTIVE LISTENING" and encourage the use of both Anger and Feelings Journals. Finally, we try to make certain the individual has, along with this knowledge and personal development skill, moved well beyond the denial and defensive passive-aggression stage that so many carry into the first few sessions of this Track. Usually it takes about eight weeks for promotion to Track II. A few rare individuals are returned to command for psychiatric or punitive action because their character disorder is beyond the scope and competence of this program.

TRACK II:

Track II is where behavior modification takes place. Much time is spent on venting, describing and processing feelings, working toward stress reduction as an automatic response to crisis, and communicating meaning without anger. A contract is made between group members and their facilitator and among themselves as a "family" group. These contracts are usually very specific and deal with honesty, openness, confrontiveness and group attendance. In this Track, a "Fish Bowl" or "Soap Box" factor is encouraged early on, with "Hot Seat" awaiting each member by the time he has reached his seventh or eighth week. In the former device (Fish Bowl), a "week that was" report is required and always commented on and, in the latter (Hot Seat), a modified attack principle is employed that allows the "Hot Seat" individual a chance at rebuttal only after all members have finished assessing him. Attitudes, behavior, character, and general life style, both military and personal, come under close scrutiny. No one is left out of the "responsibility for actions" psycho-drama that closes out the six to eight weeks involved in this cycle. In fact, on occasion, the group will vote out a member if it is felt the individual has lied, resorted to violence or in some way duped

the group by withholding the whole truth. Track II group size has ranged from 10-17 with seldom more than 50% graduating to Track III. “Dropouts” occur when a member is discharged, prosecuted or allowed to accept PCS orders. Program non-compliance (absence) is dealt with through letters (UA chit) to the individual’s command.

Typical of the group’s interaction is the following agenda.

- a. Stress and Breathing exercises (15 min.)
- b. Week That Was (1 hr.) with emphasis on “behavior modifiers”
- c. Wrap-up (20-30 min.) with rebuttals and “Lessons Learned”

In the early weeks, the following principles are stressed:

1. The primary goal of the program is restated; the aim is to eliminate violence in the individual.
2. Although anger and conflict are normal elements in family life, violence has no place in the family and is never justified.
3. Abusiveness is a learned behavior much like courtesy, kindness and compassion.
4. Abusive behavior is a relationship issue, but it is ultimately the male who controls physical violence.
5. Men use violence only because it works:
 - a. As a “quick fix” to an emotional argument.
 - b. As an outlet for frustration both in and outside the home . . . and finally,
 - c. As a misplaced and twisted notion that reactive violence and punishment become discipline and are hence one and the same and O.K.
6. The “cycle of violence” is a treadmill that must be broken through finding a better way. (See Lenore Walker, *The Battered Woman*.)
7. For most men that better way must be seen in an attitude of equality for women and a new domestic philosophy built on: “I Win-You Win = We Win.”
8. Finally, responsibility for personal actions is stressed as the paramount concluding statement concerning domestic violence.

The concluding few weeks of Track II are designed around the hot seat confrontation. Many times we have seen marines and sailors mirrored by the group for what they really are and no longer what

they perceive themselves to be. Often tears of remorse and bitterness ensue, and many times decisions to start a new life course are made under the hammer of group pressure against an individual's stupidity, insensitivity and selfishness. In my opinion, it is only through this considered group process that new motivation begins which can be described as the genesis of behavior modification.

TRACK III:

Several follow-on strategies have been developed using motivational, psychological and theological principles as their focus at Camp Lejeune. A decision was made to use a motivational model in Track III for several important reasons. For one thing it was a clear carry over from a treatment modality to a human potential program of personal motivation. Using Dr. Denis E. Waitley's presentation of "Psychology of Winning" tapes as a program guide, six of the ten qualities of a total winner are studied and discussed. Secondly, it was a popular choice in terms of group appeal and suited the general intellectual background. The tapes utilize what has been called a "salesman" approach to personal betterment, and, frankly, that appeals to a young (17-24) marine or sailor who wants to know what he can do to turn life's losing fortunes around. Finally, it was a place to begin that developed logical, understandable, sequential application skills that could be adapted to other behavioral themes. Self-appraisal questions and action application responses occupy the Group III process and progress.

The weekly development:

Week One: Develop Positive Self-Expectancy. Self-appraisal questions for this session:

1. Am I generally optimistic about all aspects of my life?
2. Do I expect the best of health (mental and physical) for myself?
3. When I am discouraged, am I indulging in a form of self pity?
4. Do I look at problems as potential opportunities?
5. At home and in my unit—do I praise or criticize most often?

Week Two: Develop Positive Self-Motivation. Self-appraisal questions for this session:

1. What are my dominant fears?
2. What motivating effect do these "phobias" have in my life?
3. What are my dominant desires?
4. Do I focus most of my attention and thoughts on myself or others?

5. Do I focus on the rewards of success more than the penalties of failure?

Week Three: Develop Positive Self-Image. Self-appraisal questions for this session:

1. Do I hold great dreams for the future?
2. Do I fantasize and imagine my monthly and yearly “coming attractions?”
3. Is my self-image a goal-achieving mechanism or is it a self-limiting handicap?
4. What are some of my greatest gifts (talents)?
5. What am I simply good at? Why?

Week Four: Develop Positive Self-Direction. Self appraisal questions for this session:

1. What is my most important life time goal?
2. Where do I want to be five years from today?
3. What will my income and assets be at age 35? At 65?
4. What is my objective for next year?
5. What is my most important priority next month?

Week Five: Develop Positive Self-Control. Self-appraisal questions for this session:

1. Am I basically a “lucky” or “unlucky” person?
2. Are there a lot of “have to’s” in my life?
3. Are my choices in life limited or unlimited?
4. What are the different controlling influences in my personal world?
5. How can I better control what happens to me?

Week Six: Develop Positive Self-Discipline. Self-appraisal questions for this session:

1. Do I complete the projects I begin?
2. Do I have the habit of “rehearsing” in my imagination?
3. Do I have a number of bad habits I can’t seem to break?
4. Do I have an excellent memory?
5. Do I have “day dreams” or “action dreams” repeatedly about my success in a given field?

Conclusion and Hypothesis

It should be remembered that all of the Pre-Track I testing inventories are now repeated at the conclusion of Track III. A span of at least four months will have passed, and only the test results will indicate how much maturity and personal psychological, spiritual, and intellectual growth will have taken place. This is a priority concern for us as we work towards quality assurance. In spite of the fact that little information or data has been processed at the Family Advocacy Program at Camp Lejeune, we can draw some preliminary

tentative hypotheses and share them in conclusion to spark others to research the field of domestic violence far more thoroughly than has been done by us or others to date. These conclusions are not scientific and are observations that await data processing, testing, and scrutiny:

1. It appears that child abusers almost always move on to include spouse abuse in their violence. However, we have encountered many spouse abusers who would never “touch” (abuse) their children.

2. Abused children not only become abusive/assaultive parents but they also abuse their aging relatives as well.

3. The typical spouse abuser at Camp Lejeune is 24, an E-5, hopelessly in debt, narcissistic by nature and with a history of trouble with his command.

4. The typical child abuser is 22 1/2, an E-4 with less than 4 years on active duty, compulsive, dependent, and hysterionic in chronic repetitive episode.

5. Abusers are often high achievers who have low stress threshold and who “burn out” or “fade” when caught up in and found guilty of domestic violence.

Success Story?

Somewhere buried in MCO 1752.3 is the key to continued success:

All Commanding Officers will support local programs through participation in prevention efforts, counseling of marines involved in family violence, and placement and monitoring of marines in rehabilitative programs.

The program, the staff of professionals and volunteers, and the command and the clients—all important elements involved an important effort to treat hundreds of abusive marines who are discovering and proving they can change and become part of “the few good men.” AMENDS—Abusive Men Exploring New Directions—it’s a program that works.

Life Support Systems: Ethical and Personal Considerations

Chaplain (LTC) Paul G. Durbin

Dad's heart had suffered massive damage as the result of several heart attacks over a period of two years. Since the most recent attack almost a month ago, he had been a patient in a Shreveport, Louisiana, hospital. During this hospital stay, he was in and out of the Intensive Care Unit (ICU) three times. Just after being transferred from ICU to a private room for the third time, he called his family together and made the following request. "I have fought this problem many times, and I have won so far," he said. "But I am tired of fighting. Please, no more ICUs, no more respirators, no more IV tubes."

Even as my father spoke to us, my mind went back to my CPE (Clinical Pastoral Education) days at Walter Reed Army Medical Center and to the first time I discussed such a situation with another person.

A young lady had been a patient at Walter Reed several times during the course of the year. I had known her since my first quarter of CPE when she had come to the hospital for a pre-surgery visit in 1972. From that initial meeting until my fourth quarter of CPE, from her first admission for surgery through all her subsequent visits for chemotherapy, I visited her. Her chemotherapy had required her to be in the hospital for treatment five days each month; and with each visit, our relationship deepened.

One day she asked, "Chaplain, would it be suicide if I refused to take anymore chemotherapy?" I answered, "Would you call it suicide?" "No, the doctor told me that I have about six months to live with therapy, or three to four without it. I am now away from



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my family one week out of each month, and I am always sick for several days following my therapy. If I can have a meaningful time with my family for three or four months, I think it would be better than six months of this." I responded, "It seems to me that you have answered your own question, and I support your decision." Although the doctor disagreed at first, he later agreed to support her decision.

Since that time I had counseled many others in similar situations, but now I was being asked to participate in a very personal decision concerning life support systems. My mother, sister, and I had to decide whether to go all out to keep my father alive by whatever means possible, or to honor his wish not to use life support systems.

"Do we honor his wish? Can we ethically follow his request? If we do, is it suicide for him . . . murder for us?" These are ethical questions which we had to think about as we considered my dad's request. With love and respect for him, what could we decide?

Pondering these ethical considerations, I realized that my perception was colored by my Judeo-Christian tradition, my cultural heritage, and my own feelings concerning life and death. The Judeo-Christian tradition begins with the proposition that human beings are created in the image of God. With this basic supposition, the Jewish and Christian faiths affirm that in God's creative activity on this planet earth, human life is very special. The statement of faith, that human beings are made in the image of God, is proclaimed in the very beginning of scripture and is repeated three times in the first nine chapters of the book of *Genesis*.

Then God said, Let us make man in our image and likeness to rule the fish in the sea, the birds of heaven, the cattle, all wild animals on earth, and all reptiles that crawl upon the earth, "So God created man in his own image; in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase, fill the earth and subdue it, rule over the fish in the sea, the birds of heaven and every living thing that moves upon the earth." God also said, "I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed; they shall be yours for food. All green plants I give for food the wild animals too, all the birds of heaven, and to all reptiles on earth, and every living creature." So it was; and God saw all that he made, and it was very good. Evening came, and morning came, a sixth day.¹

¹ *Genesis 1:26-31 The New English Bible*, Cambridge University Press. New York, New York, 1976.

In *Genesis* 5:1-2, the author continues, “This is the record of the descendent of Adam. On the day when God created man he made him in the likeness of God. He created them male and female, and on the day when he created them, he blessed them and called them man.”²

In the ninth chapter of *Genesis*, the author, for the third time, emphasizes the truth that human beings are created in the image and likeness of God. He uses this affirmation as a basis for the sanctification of life. The author writes, “And further, for your life-blood I will demand satisfaction; for every animal I will require it, and from a man also I will demand satisfaction for the death of his fellow man. He that sheds the blood of man, for that man his blood shall be shed; for in the image of God has God made man. But you must be faithful and increase, swarm throughout the earth and rule over it.”³ Man is made in the image of God and created for relationship with God. Because of the relationship between God and people, human life is not to be taken lightly for human beings are God’s special creation.

The psalmist emphasizes this special relationship in *Psalms* 8. These verses affirm the sacredness of human life and the great worth which God placed upon human life. As the psalmist looks at the majesty and vastness of the universe which God has created, he writes:

When I look up at the heavens, the work of thy fingers,
the moon and the stars set in their place by thee, what is
man that thou shouldst remember him, mortal man that
thou shouldst care for him? Yet thou hast made him
little less than a God, crowning him with glory and
honor. Thou makest him master over all thy creatures;
thou hast put everything under his feet; and sheep and
oxen, all the wild beast, the birds in the air and the fish
in the sea, and all the moves along the paths of the
ocean. O Lord our sovereign, how glorious is thy name in
all the earth.⁴

The New Testament continues to emphasize the sacredness of life and the worth of human beings. In the prayer which the Lord gave to us and which is so often a part of our worship, Jesus began the prayer with the words, “Our Father.” Echoing the *Genesis* proclamation that human beings are made in the image of God, Jesus lets us know that we are children of God and therefore of great worth. Later in

² *Genesis* 5:1-2, *Ibid*.

³ *Genesis* 9:5-7, *Ibid*.

⁴ *Psalms* 8:3-9, *Ibid*.

the book of *Matthew*, Jesus follows with his great commandment of love,

Love the Lord your God with all your heart, with soul, with all your mind. This is the greatest commandment. It comes first. The second is like it. Love your neighbor as yourself. Everything in the law and the prophets hangs on these two commandments.⁵

Using the Old and New Testament as our guides, one concludes that human life is sacred because mankind is created in the image of God and therefore of great worth. The belief in the fatherhood of God and the brotherhood and sisterhood of all people gives to all human life a dignity and value. Accepting this belief, we have a foundation to begin the ethical consideration of life support systems. We can now deal with the question of right and wrong, of good and evil, as we deal with the moral issues for patients, the patient's family, and the medical professions.

In determining what is right and wrong, good and evil, who to treat and who not to treat and when to stop treatment, there are three basic approaches. In the discussing which follows, I owe much to Joseph Fletcher.⁶

One approach to ethical considerations of life support systems is to draw up a set of rules or laws to govern every situation. This would be an easy approach, but it fails to take into account the individual's wishes, the family's concerns, as well as the situation or the expectation for meaningful recovery. Using this approach, we would not have to use intelligence or understanding because the rules and laws would dictate exactly what must be done. In this rigid keeping of the law, we would follow the letter, not the spirit. These rules would not be guides to show us the way, but laws to be obeyed. If such laws had been in place, we would have had no choice in regard to my father's request, for the laws would demand exactly what we would have had to do.

The opposite position is to have no rules, no laws, no guidelines to follow in the decision making process. Following this approach, the decision to use or not to use and when to stop life support systems once they are started would be based upon the whim of the person making the decision. Who would have the power to make the decision: the doctor, the hospital administrator, the social worker, the chaplain, a committee, the state? If any of these individuals or groups made the decision, would the patient, the patient's family or others have any input? If, for instance, the doctor alone made these decisions, the patient would not know if the doctor came as friend or foe.

⁵ Matthew 22:37-40.

⁶ Fletcher, Joseph. *Situational Ethic*, The Westminster Press, Philadelphia, 1956.

Dr. Victor Frankl, internationally known psychoanalyst writes in *Doctor and Soul*:

In answer to such a proposal we must first of all reply that it is not the doctor's promise to set in judgment on the value or lack of value in a human life. The task assigned him by society is solely that of helping whenever he can and alleviating pain where he must: of healing to the extent that he can, and nursing illness which is beyond cure. If patients and their near and dear were not convinced that the doctor takes this mandate seriously and literally, they would never trust him again. A patient would never know whether the doctor was still coming to him as helper-or as an executioner.⁷

A third position is what Joseph Fletcher calls situation ethics. Using the situation as the focal point, one can enter the decision making process with the laws and rules of his religion, his or her cultural heritage, and his or her own feelings about the problem. The situationalist takes seriously Jesus' statement concerning love of God, neighbor, and self. "Everything in the law and the prophets hangs on these two commandments." (*Matthew 22:40*) Situation ethics works on two guidelines from the writing of St. Paul, "The written law condemns to death, but the Spirit gives life," (*2 Cor. 3:6*) and "For the whole law can be summed up in a single commandment: Love your neighbor as yourself." (*Gal. 5:14*) The situationalist is willing to make full and respectful use of principles when they are treated as guidelines but not as laws. There is only one law which must be followed and that is the law to love God, love neighbor, and love self.⁸

In regards to ethical consideration of life support systems, I conclude that, for myself, the last of these three approaches should be used in making a decision. With this in mind, do we have the right to alter and manipulate human life and its process by transplants, respirators, dialysis, heart pacers, or nutrition support? The answer is sometimes yes, and sometimes no, depending on the situation and guided by love.

Looking at dad's physical condition, his mental alertness, and his life up to the time of this request, we followed his wishes. We asked the doctor to put "NO Code" on dad's chart and to use no life support system to keep him alive artificially. We came to the conclusion that to go all out with life support systems would be prolonging death rather than prolonging life.

⁷ Frankl, Victor, *The Doctor and Soul*, Ganton Book.

⁸ Fletcher, page 30.

The following Thursday night, I talked with my dad on the phone from my home in New Orleans. He told me that he felt better than he had in weeks and was at peace with God and Man. Twenty four hours later my dad died with my mother holding his hand.

Our decision to honor dad's request was based upon the situation and our love for him. Under different circumstances, we may have reacted differently. Had there been hope for extended, meaningful life, we may have tried to talk him into accepting life support systems for a time in order to have better health in the future.

Now none of these approaches is dominant. In America, the second approach is probably the least acceptable. There are no clear cut public or collective answers. Ronnie Sandroff, writing in *Registered Nurses* states, "The public, too, has troubled with life-and-death decisions. Harris Poll results show that six out of ten people believe terminal patients have the right to tell their doctors to allow them to die. But only four out of ten feel a doctor should actively speed the death of a terminal patient - even if the patient requests it. Again, the distinction seems to lie between passive acceptance of death and efforts to actually bring it about."⁹

Whether one uses life support units, or not, the patient must be treated as a total person and not as if only a body part. Accepting the total person concept, we understand that each person is made up body, mind, and spirit. Within each human being there is a trinity: physical, emotional and spiritual. In making ethical decisions we must consider the psychological and spiritual as well as the biochemical and physiological. To meet these needs, doctors, nurses, technicians, social workers, chaplains and others who are involved with the patient play important roles in relating to the patient and the family.

Speaking from the position of the Chaplain, I see that we have the important role of being with those who face such decisions - listening, sharing, caring and offering spiritual and emotional support. We can be a resource person for the patient, the patient's family, and the doctor. We can remind the decision-makers of questions to be asked and of the appropriate considerations.

In making these decisions, Richard Dayrings writes,

Several factors must be taken into consideration in deciding whether or not to prolong life. These include: (1) the patient's age, (2) family stability, (3) financial resources, (4) cost, (5) pain, (6) changes of

⁹ Sandroff, Ronnie, *Registered Nurse*, "Is it right?", Dec., 1980, page 106.

success, (7) patient and family preference, (8) power diagnosis, (9) history of the disease, and (10) prognosis.¹⁰

When one has a terminal illness or injury, the patient and his family have a right to use or reject life support systems. When the patient has deteriorated to the point that he or she can no longer make a decision for himself or herself, the family ought to have the right to use, not to use, or stop life support systems. I agree with George Miller who writes, "The withholding of heroic and extraordinary means, designed only to prolong the act of dying, seems within the permissive will of God."¹¹

In discussing the ethical consideration of life support systems, in the context of a very difficult personal decision, I have not given rules or laws, but hopefully have been able to illuminate a path. Each situation is unique, and a decision should be made based upon the facts at hand: what can be offered to the patient, the patient's own wishes, the wishes of the patient's family, and always in the Judeo-Christian context - within the demands of unselfish love.

¹⁰ Dayringer, Richard: "Death Ethics," Special Edition of Pastoral Care, Bulletin of American Protestant Hospital Association, St. Louis, Mo., March 9-13, 1980, p. 2.

¹¹ Miller, George: "Moral and Ethical Implications of Positive and Negative Euthanasia: Special Edition of Pastoral Care, American Protestant Hospital Association, Chicago, Il., March 7-11, 1976, p. 90.

Opportunities for Ministry:

The Air Force Chaplain as a Resource

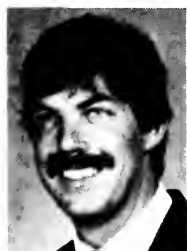
Dr. Gary Bowen

Chaplains play a key role in the Air Force community. As ordained ministers, they are responsible for worship services and officiate at sacramental observances. As pastors, they promote the development of the religious community and serve as a pastoral resource to the needy. As educators, they teach the faith and encourage the spiritual growth of the faithful.¹ Many chaplains also provide marriage and family counseling services and lead programs in personal and family growth. Although these activities are less closely tied to the traditional form of ministry, they are nevertheless an essential dimension of pastoral care.

Recent studies of Air Force family life have documented the important role chaplains play in meeting the personal, relational, and spiritual needs of Air Force personnel and families.² Not only are Air Force families largely satisfied with the availability and quality of religious opportunities and chaplain services, but also chaplains are the first line of institutional support for Air Force families reporting a "major personal or family crisis." More than one-third of Air Force families are directly influenced on a regular basis through religious services by chaplains in the chapel community. Air Force families also are more than twice as likely to seek chaplain assistance

¹ Richard G. Hutcheson, *The Churches and the Chaplaincy*, (Atlanta, John Knox Press, 1975).

² Dennis K. Orthner, *Families-in-Blue*, (Greensboro, NC: Family Development Press, 1979); Dennis K. Orthner and Gary L. Bowen, *Families-in-Blue: Insights from Air Force Families in the Pacific*, (Greensboro, NC: Family Development Press, 1982).



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during times of need than to request help from other Air Force service providers. These recent studies have answered many questions in this area of interest, but a number of questions remain.

Who is most likely to see the chaplain as a spiritual and pastoral resource? Which families are more likely to attend religious services on base? How do frequent church goers differ from infrequent church goers? Who are the families most and least satisfied with religious opportunities and chaplain services? Are certain individuals and/or families more likely to turn for chaplain assistance in times of need than others? How do the response and interest in family programs differ by selected demographic characteristics of the Air Force population? Answers to these and related questions are crucial to planning effective ministry.

Based on face-to-face interviews with a random sample of 664 U.S. Air Force married couples on nine United States, seven European, and eight Asian Bases, this article explores the religious preferences, participation, and attitudes of Air Force husbands and wives toward religious opportunities and chaplain ministries. It also examines the chaplain as a personal and family resource, and focuses on the knowledge, participation, and interest of Air Force husbands and wives in personal and family programs. Data are analyzed first descriptively and then demographically by selected social and relational factors (e.g., rank, command area, wife's nationality). The article concludes by discussing implications of the data for chaplain ministry. The intent of the article is not to evaluate chaplain ministries, but to provide chaplains with the information they require to minister more effectively to the needs of Air Force families.

Religious Patterns And Attitudes

Chaplains are called upon to meet the spiritual needs of a wide range of religious denominations and groups. When Air Force husbands and wives were asked to identify their religious or church preferences, they provided a sum of thirty-five different responses. Comparatively speaking, the largest percentage of Air Force husbands and wives defined themselves as Protestants. In addition, more than one-quarter of Air Force husbands and wives were Catholic. On the other hand, relatively few men and women defined themselves as Jewish and Buddhist.

Religious Preference

Religious Preference	Husbands	Wives
None	8.0%	7%
Catholic	27.0%	30%
Protestant	64.0%	60%
Jewish	1.0%	1%
Buddhist	.3%	2%

Nearly ten percent of Air Force husbands and wives professed no religious affiliation. Since these men and women are not necessarily atheist or agnostic, they may be the persons most in need of spiritual outreach by Air Force chaplains. Assistance seems warranted when relationships are considered between religious affiliation, family functioning, and social network strength. A high proportion of couples who lacked religious affiliation or connection were also found to have low family functioning and weak family and community ties. This situation makes these couples quite vulnerable to the normal stresses of Air Force life.

Religious Participation

The majority of Air Force husbands and wives who attended religious services, attended those services on base. However, nearly half of the men and women either attended services off base or attended both on-base and off-base services.

Location of Church Attendance

Location	Husbands	Wives
On-Base	50%	55%
Off-Base	42%	40%
Both Equally	8%	5%

For purposes of planning, it is important to have an idea of the people to whom services or programs may be directed. Although chaplains are familiar with their constituency, they are frequently less sure about how those who attend chapel differ from those who do not. As one chaplain remarked, “I have a parish of transients. My people come and go, and on some Sundays, I can honestly say, I don’t recognize half of the people in the chapel.”

Compared to husbands and wives who usually attended services off base, chapel attendees were more frequently Catholics, families with children, and couples with weaker social networks. It is difficult to tell, but couples with weak social relationships may feel safer and less conspicuous at the base chapel. They may find it easier to identify with Air Force people than with civilians. In addition, it should be noted that the higher attendance rates of Catholics is not unusual, given that their parish is the Air Force base chapel.

Not surprisingly, chapel participation also was more common overseas; among families who lived on base and among husbands and wives who were satisfied with Air Force religious opportunities and chaplain services. Families who frequently attended religious services also were more likely to attend services on base than those who attended services less frequently.

Religious Participation: Frequency

Frequent church attendance is usual for the majority of Air Force couples. More than two-thirds of husbands and wives attended services at least monthly. Since approximately half of the husbands and wives who attended church or religious services attended on base, at least one-third of Air Force married families were directly influenced on a regular basis by chaplains in the chapel community.

Frequency of Church or Religious Attendance

Frequency of Participation	Husbands	Wives
Frequently (weekly or more)	35%	44%
Occasionally (at least monthly)	36%	30%
Seldom or Never (less than monthly)	29%	26%

The families most likely to attend church or religious services frequently included Catholic families, families with children age 3 to 12 years, officer families, and U.S. wife couples. Frequent religious participation also was more common among families who resided on base and among those satisfied with religious opportunities and chaplain services.

Not surprisingly, a connection exists between religious participation and families with healthy functioning. However, this finding does not necessarily mean that religious participation causes families to be healthy. It is equally likely that healthy families understand the importance of religion in their lives and therefore attend religious services frequently. Other factors may also operate to influence both family functioning and frequent church attendance. For example, one such factor could be social network strength. Families which had positive relationships and strong social support from friends and family also were likely to attend church and religious services frequently and to have well functioning families. Whatever the nature of the relationship between religious participation and family functioning, it is clear that chaplains who are able to involve families in religious or chapel activities are likely to strengthen the foundations of those families.

Although the majority of Air Force families attended church or chapel frequently, nearly one-third of husbands and wives seldom or never attended. These families often lacked a spiritual foundation for their lives. As was true for families who attended church or chapel frequently, these families were found most often among specific groups of Air Force people. Infrequent church goers were likely to include families with no religious preference, childless couples, junior enlisted families (E-1 to E-3), and professional officer families, *e.g.*, Air Force physicians, dentists, and legal officers. Given the relationship between religious involvement and family

functioning, it is likely that these families could benefit from greater chaplain outreach and support.

Satisfaction with Religious Opportunities

Nearly nine out of ten Air Force husbands and wives were satisfied with the quality of religious opportunities on base. In fact, nearly one-quarter of the husbands and wives said they were very satisfied. Families most satisfied with religious opportunities included Catholic families, families with children 3 years of age and older, and families with healthy functioning. In addition, families who resided on base, who were frequent church or chapel attendees, and who primarily attended religious services on base were among those most satisfied with religious opportunities.

Satisfaction with Religious Opportunities

	Husbands	Wives
Very Dissatisfied	1%	3%
Dissatisfied	2%	5%
Mixed	8%	6%
Satisfied	67%	64%
Very Satisfied	23%	22%

Relatively few Air Force husbands and wives were actually dissatisfied with the quality of religious opportunities on base. Among these families, however, were professional officer families and junior enlisted families (E-1 to E-3). Because these are the same families least likely to participate in religious activities, these families may need special attention and outreach by chaplains. It is clear that a strong relationship exists between religious attitudes and religious participation.

Satisfaction with Chaplain Services

Air Force husbands and wives were complementary about the quality of chaplain services. Of those who have had personal experience with chaplain services, most husbands and wives were satisfied with their experiences. Consistent with our findings on satisfaction with religious opportunities, the families most satisfied with chaplain services included Catholic families, on base and frequent chapel attendees, U.S. wife couples, and high functioning families.

Satisfaction with Chaplain Services

	Husbands	Wives
Very Dissatisfied	1%	3%
Dissatisfied	2%	3%
Mixed	6%	6%

Satisfaction with Chaplain Services—Continued

	Husbands	Wives
Satisfied	67%	61%
Very Satisfied	24%	26%

Few Air Force husbands and wives were actually dissatisfied with chaplain services. However, those least satisfied included junior and mid enlisted (E-1 to E-6) families, senior officer (O4+) families, foreign-born wife couples, and professional officer families. Some chaplains may find it surprising that senior officers and their spouses are on this list. Since senior officers frequently attend religious services and often attend chapel services on base, we would expect a higher rating of satisfaction with chaplain services. It may be that senior officer and professional officers families have higher expectations than others for chaplain services. Also they may not be receiving the attention to their spiritual needs that they want. Although chaplains must minister to a diversified and ecumenical congregation, these findings stress the need for chaplain sensitivity and responsiveness to the spiritual needs and development of the entire congregation and the base community.

Chaplain as a Personal and Family Resource

Chaplains are frequently called upon by family members to assist them in dealing with personal and family issues. The “tell it to the chaplain” tradition has its origin far back in military history. Long before counseling was recognized as a specialized field, chaplains were known as advisers and confidants to the troops. When husbands and wives were asked about their likelihood to consult a chaplain during a personal or family crisis, nearly two-thirds of the husbands and wives were at least somewhat likely to do so.

Chaplain as a Personal and Family Resource

Likelihood to Contact Chaplain	Husbands	Wives
Very Likely	23%	27%
Somewhat Likely	39%	35%
Not Likely	39%	38%

Not all families, however, were equally likely to contact a chaplain when a personal or family problem surfaces. Those most likely to seek chaplain help were Catholic families, families who reside on base, enlisted families, and frequent church or chapel attendees. Families with high functioning and strong social networks also were likely to turn to the chaplain in times of personal and family stress. Somewhat ironically, it is these families who have the most personal and family resources to deal with problems that arise. As one might

expect, satisfaction with religious opportunities and chaplain services also was tied to husbands and wives viewing the chaplain as a resource. This finding points out the importance of chaplain credibility in being viewed as a resource for families. If families are satisfied with chaplain services in one area, their likelihood of turning to a chaplain when troublesome personal or family issues arise is enhanced.

Although a higher proportion of husbands and wives were willing to turn to the chaplain in times of need than to other sources of institutional support, *e.g.*, mental health or social actions more than one-third of husbands and wives reported they were unlikely to seek chaplain assistance with a problem. Among those included were families with no religious affiliation; families with adolescent children; officer families, especially senior officers; and professional officer families. Unfortunately, many of these families lack the skills and social support necessary to work through personal or relational problems themselves.

Premarital Counseling

When asked whether they had received any formal premarital counseling or instruction, approximately half of the husbands and the wives reported that they had. Not surprisingly, Air Force men and women had frequently received their premarital counseling from an Air Force chaplain. This pattern was true for the majority of Air Force husbands and nearly one-third of the wives. Compared to their husbands, wives more often reported seeking consultation from civilian clergy. Still, it is clear that the responsibility for premarital preparation and instruction falls largely on the shoulders of the Air Force chaplain. Chaplains serving overseas were particularly responsible for marriage preparation.

Not all husbands and wives were equally likely to have participated in premarital counseling instruction. A higher proportion were white, concentrated in the officer ranks, and religiously involved. In addition, a higher proportion of these spouses were in their first marriages and in dual-military marriages. However, experience with premarital instruction did not differ by faith group.

Of the spouses participating in premarital preparation or instruction, more than two-thirds had found the experience valuable. However, relatively few husbands and wives had attended more than several brief sessions. It may be useful for chaplains to develop more extensive marriage preparation programs. This service would provide chaplains with a greater opportunity to help couples explore relational issues and to develop the skills and intimacy required for successful adjustment to marriage, parenthood, and Air Force Life.

Premarital Counseling Experience

	Husbands	Wives
Received Premarital Counseling	52%	46%
Premarital Counselor		
Civilian Clergy	25%	56%
Air Force Chaplain	56%	31%
Other	19%	13%
Extent of Counseling		
Brief Session	48%	49%
Several Brief Sessions	42%	40%
Educational Program	8%	6%
Extended Testing	2%	4%
Other	—	1%
Helpfulness of Counseling		
Helpful	64%	71%
Not Helpful	25%	17%
Not Sure	11%	12%
Parent Education		

Two out of three Air Force fathers and mothers had heard of some type of parent education program. The majority of those were white parents, frequent church or chapel goers, couples with children age 3 to 12 years, and families assigned overseas. In addition, a higher proportion of parents with poor parent-child relationships had knowledge of parent education programs than parents with good parent-child relationships. Foreign-born wives were particularly unlikely to have any knowledge of parent education programs, even when the programs had been explained to them previously.

Parent Education

	Husbands	Wives
Knowledge of Program	66%	67%
Have Attended	12%	14%
Very Helpful (If Attended)	34%	53%
Likely to Attend	50%	64%

Relatively few Air Force fathers and mothers had actually attended a parent education program. A higher proportion of those who had attended a parent education program were frequent church or chapel goers and parents of children age 3 to 5 years. In addition, parents in the senior enlisted and senior officer ranks and those with poor parent-child relationships were the most likely to have attended.

Of parents who attended a parent education program, one-third of the fathers and one-half of the mothers had found the program very helpful. Although it may be that Air Force fathers find

parent education programs less relevant to their needs than Air Force mothers, these findings may also reflect the still traditional bias that child rearing is the mother's responsibility.

Interested in parent education programs was high. One-half of the fathers and two-thirds of the mothers were very likely or somewhat likely to attend such a program in the future. Not surprisingly, the parents most interested in attending a parent education program were those with poor parent-child relationships. High interest also was expressed by parents in the mid enlisted (E-4 to E-6) and junior officer (O-1 to O-3) ranks, and by parents stationed overseas. In addition, compared to other wives, Asian wives were particularly interested in receiving parent instruction. Although parents of adolescents reported the most strain with their children, they expressed less interest than parents of younger children in parent education. Still, those parents who are having the most problems with their adolescent children do want guidance through parent education. Perhaps more education programs should be developed and offered to enhance parent-adolescent understanding and relationships. Most current programs do not focus on the special needs of this developmental period.

Couple Communication Training

Awareness of couple communication training was minimal. Only one-fifth of Air Force husbands and wives had ever heard of this type of program. However, men and women overseas were more aware of this program than those in the United States. In addition, a higher proportion of officer couples and couples with non-employed wives know of communication training than enlisted couples and couples with employed wives. Spouses with poor communication skills and infrequent church goers had rarely heard of couple communication training.

Couple Communication Training

	Husbands	Wives
Knowledge of Program	22.0%	22.0%
Have Attended	.6%	.6%
Very Helpful (If Attended)	42.0%	52.0%
Likely to Attend	48.0%	53.0%

Not surprisingly, lack of knowledge of this program was paralleled by a low level of program participation. Less than one percent of the couples surveyed had attended a couple communication training program. Moreover, of those who had attended the program, less than half of the husbands and slightly more than half of the wives had found the training very helpful. One survey respondent who had participated in a couple communication program said that the

program needed to be more geared towards teaching couples conflict resolution skills. He felt that improving communications skills was not enough in helping couples resolve the issues they experience in military life.

Interest in couple communication training was high. Approximately half of the husbands and wives expressed a strong likelihood of attending one of these programs in the future. Non-white couples and those who attended church frequently were particularly likely to be interested in these programs. In addition, interest was higher among junior and mid-enlisted (E-1 to E-6) and junior officer (O-1 to O-3) couples than among senior enlisted (E-7 to E-9) and senior officer (O4+) couples. Not surprisingly, spouses, especially husbands, with poor communication skills also were more interested in these programs than those with open communication patterns. Unfortunately, a high percentage of couples with poor communication skills had never heard of the program. Lastly, although Asian wives were more interested in attending a couple communication program than other wives, their husbands expressed less interest than other husbands in attending these types of programs. Since couple communication training programs usually require the attendance of both spouses, special outreach may be required to encourage the participation of Asian-wife couples, particularly the men in these marriages.

Marriage Enrichment

Unlike couple communication training, nearly three out of four Air Force husbands and wives had heard of some type of marriage enrichment program. Not all spouses, however, were equally knowledgeable of such programs. Those most aware of these programs included officer couples, couples overseas, U.S. wife couples, and frequent church or chapel attenders. Foreign born wives, especially Asian wives, had the least knowledge of programs for marriage enrichment.

Marriage Enrichment

	Husbands	Wives
Knowledge of Program	73.0%	71.0%
Have Attended	4.2%	4.2%
Very Helpful (If Attended)	40.0%	64.0%
Likely to Attend	49.0%	56.0%

Despite the level of awareness of marriage enrichment programs, only four percent of husbands and wives had actually participated in some type of marital enrichment program. The couples most likely to have attended were officer couples, couples overseas, and couples with adolescent children. It may be that couples with older children feel a special need for invigoration and enrichment; they may also have

more free time to participate in these programs. Also, frequent church or chapel attenders are more likely to have participated in these programs than those less religiously involved.

In terms of perceived helpfulness that couples received from attending a marital enrichment program, wives reported more satisfaction than husbands with their experiences. Although nearly two-thirds of the wives found the program very helpful, less than half of the husbands were as enthusiastic about the experience.

Although more couples were aware of marriage enrichment programs than were interested in attending them, approximately half of the husbands and wives said they would be very likely or somewhat likely to attend one of these programs in the future. Interest in these programs was particularly high for non-white couples, for couples overseas, and for frequent church attenders. Somewhat surprisingly, the marital functioning level of the couple was unrelated to their interest in marriage enrichment programs.

Marital and Family Counseling

Chaplains often assume that couples are aware of services as common as marital and family counseling. However our findings suggest otherwise. When asked, only three out of four Air Force husbands and wives had ever heard of systematic counseling for couples and families. Overall, junior enlisted couples (E-1 to E-3) and foreign born wives, especially Asian wives, were the least likely to have knowledge of marital and family counseling service.

Marital and Family Counseling

	Husbands	Wives
Knowledge of Service	79%	93%
Have Participated	12%	13%
Very Helpful (If Attended)	34%	50%
Likely to Attend	63%	65%

Only one out of ten husbands and wives had actually received marital or family counseling. Junior enlisted (E-1 to E-3) and officer couples were the least likely to have received counseling. A higher proportion of those who had received marital or family counseling were childless couples or those with young children (up to 12 years of age). Interestingly, counseling experience did not vary by the quality of the marital relationship. This may mean that even couples with healthy relationships often seek counseling or that, indeed, counseling helped strengthen many of the relationships among the sample Air Force families.

Of those who had received marriage or family counseling, wives were more likely than husbands to describe their experiences as helpful. Although half of the wives described the counseling experi-

ence as helpful, only one-third of the husbands were so positive when rating the experience. These findings are somewhat disappointing, given that marriage or family counseling is the last resort to resolving relational difficulties for many couples.

When husbands and wives were asked about their likelihood of seeking marriage or family counseling in times of relational difficulty, the findings were more encouraging. Nearly two-thirds of husbands and wives were at least somewhat likely to seek professional advice or assistance. However, not all couples were equally likely to request help. Overall, the couples with the greatest likelihood of seeking professional assistance included non-white couples, junior and mid-enlisted couples (E-1 to E-6), couples with strong social networks and high family functioning, frequent church or chapel attenders, and couples overseas USAF. Senior enlisted families (E-7 to E-9), officer families, and families with adolescents were the least likely to seek professional help for their personal or family problems.

Implications and Recommendations for Chaplain Ministry

While the respect that chaplains receive from Air Force members and families is particularly noteworthy, work remains to be done. Not everyone takes advantage of the religious opportunities and activities provided by chaplains. Chapel programs tend to be concentrated within certain religious groups and aimed heavily toward those who attend religious services frequently. The larger, less religious portion of the Air Force community may feel that chaplain ministry has little to offer them as outsiders to the religiously involved community.

The following recommendations are presented to Air Force chaplains. While they are neither exhaustive nor mutually exclusive, they do provide “grist for the mill” and should assist chaplains in developing strategies for pastoral care of Air Force families.

1. *Clarification of Chaplain Services* Quite clearly, Air Force members and families who regularly attended chapel services were the most likely to see the chaplain as a resource. Other persons were somewhat aware of chaplain spiritual competencies but were often unaware of just how the chaplains could help them in other areas of personal or relational need. Although the respect for chaplains was present, they lacked a clear understanding of what chaplain could do for them. Given the uncertainty, many of these families are unlikely to turn to chaplains when confronted with a personal or family difficulty. Chaplains would be encouraged to reach out to non-chapel families and acquaint them with the opportunities for pastoral care.

2. *Improvement in the Publicity of Chaplain Services and Programs* Chaplain programs and services often suffer from a lack of promotion and salesmanship. In fact, when Air Force families were

asked to identify the major obstacles in delivery of family services, a sizeable proportion (21%) mentioned lack of publicity as a major shortcoming. This observation is especially true for civilian wives who are often dependent on their member husbands to bring home information about base events. In addition to civilian wives, junior enlisted families (E-1 to E-3), families who reside off base, and foreign-born wife families were especially unlikely to be aware of base services and programs. Unfortunately, the people who are less aware of these services and programs are often the ones most at risk and in need of them.

Effective publicity of chaplain programs and services involves more than formal advertising in the base newspaper or the distribution of flyers. Some of the most effective advertising is done by what many chaplains refer to as "old-time ministry." In other words, hitting the streets and selling the program on an individual to individual basis. Of course, one of the most overlooked advertising strategies is simply the delivery of effective services and programs. If chaplains are trying to promote a certain activity or program on base, nothing is more powerful than to have delivered this program with expertise and quality in the past. A successful program is its best advertisement; families pass the word along.

3. Greater Continuity of Chaplain Programs Across the Air Force. Given the transient nature of military life, families often take great security in finding continuity in programs services among bases - chapel programs and services notwithstanding. Unfortunately, chapel events and services often vary a great deal from base to base. As a consequence, families never really know what to expect from a chapel program when they are reassigned. Others, of course, never bother to find out. Some chapel programs provide a wide range of services and activities; other chapel offerings are more limited. Although programming trends are usually tied more to chaplain leadership at the base level than to chaplain resources or manpower, a great diversity also exists among Air Force chaplains concerning their concepts of ministry. Some chaplains perceive roles strictly as religious emissaries; others have different concepts of their roles. This diversity may be regarded by families in need of ministry as a sign of confusion. Since Air Force chaplains serve the entire military population rather than their denominations alone, families often expect some uniformity and continuity between bases in the services and programs provided by chaplains.

4. More Outreach by Air Force Chaplains. Given the credibility of chaplains, it is important for families to know the kinds of guidance and assistance that are offered by chaplains on their base. Otherwise, those in need of help are likely to go to no one. But as we know, problems do not necessarily go away when they are neglected; they

only get worse. Chaplains need to make themselves and the programs they offer more visible.

One way for chaplains to accomplish this goal is more direct outreach to Air Force families. The present data have identified those spouses and couples less likely to see the chaplain as a resource. These included families with no religious connection, junior enlisted families (E-1 to E-3), professional officer families, childless couples, families with adolescents, and foreign-born wife couples. The key to all outreach is direct contact. People in need come to people, not to buildings. Chaplain Smith or Chaplain Jones is not nearly as threatening as the chapel edifice or the prospect of meeting a chaplain you have never seen or met and introducing yourself with a major personal or family problem. One finding was very clear in our data analysis: families who had contact with chaplains were not only the ones most satisfied with religious opportunities and chaplain services, they also were the ones most likely to view chaplains as a resource in times of need.

5. Specify Target Groups for Ministry. An essential aspect to successful family ministry is to specify the target group for programming or service. It is not enough, for instance, to advertise that a parent education seminar is being offered at the chapel. Who is the target of the program - parents of pre-schoolers, parents of school-age children, or parents of adolescents? Target group specification is not only essential for purposes of advertisement and promotion, but also necessary for designing programs and in preparing for service delivery.

Another program concern is the need for chaplain sensitivity to group composition. It is unlikely, for instance, that parents of adolescents and parents of pre-schoolers are encountering the same parental concerns. As a consequence, the design of a parent education program that includes both is unlikely to have a very strong effect on either. It is also unlikely that junior enlisted members will feel comfortable in seminars with senior enlisted personnel or officers. Not only may the needs of these two groups of people differ tremendously, but the protocol of the military makes this composition a very awkward situation. Moreover, it is unlikely that senior leadership will feel comfortable attending a couple communication training program directed by a junior level chaplain. Again, this structure is just not standard protocol in the military. On the other hand, a couple communication training program for senior officers directed by the installation chaplain may prove to be quite successful. Effective family ministry demands that attention be given to issues of group composition - including the matching of group leadership to group participants.

6. *Simplicity in Family Programs.* Chaplains sometimes overprogram to respond to the needs of families. For example, many times parents are not looking for a complete parent education training course, but merely a support group for discussing parental issues and concerns. Chaplains must be particularly sensitive to the needs of the community and be careful not to overprogram in responding to those needs. The design and use of family support groups and discussion seminars that do not involve chaplain leadership can sometimes be useful alternative to more structured programs.

7. *Less Emphasis on Program Attendance.* Chaplains often provide programs that for one reason or another have poor attendance. Although it is disconcerting to plan and provide a program in which only a few people attend, the meager response should not be viewed as a failure. Chaplains must guard against the tendency to conclude that a program or service is not needed or desired by the Air Force community simply because of poor attendance. A change in strategy, better publicity, greater outreach, more flexibility, even tenacity is often the key to successful service delivery if indeed the program or service is based on an established need.

8. *Provision and Upgrading of Premarital Preparation.* The majority of Air Force husbands and wives who participated in premarital counseling before marriage found the experience valuable. If chaplains can help engaged couples explore potential pitfalls before marriage, it is likely that the couples will develop more realistic expectations about marriage and about each other. Moreover, if the chaplain can reach couples before marriage and provide an effective ministry to them, it is more likely that they will see the chaplain as a source of strength and as a resource to their marriage in time of need.

9. *Expansion of Family Enrichment and Support Programs.* It appears that family enrichment and support programs have more promise than has currently been achieved. More efforts need to be directed toward publicizing opportunities for attending family enrichment programs, especially indicating the purposes and goals of these programs. Many of the men and women interviewed simply had no idea that programs like these were offered on their bases. Clearly, there are some programs which will attract more participants than others. However, no matter what the potential interest level, few program are well enough known at this time for most families even to be aware of them, let alone to participate in them. Although the potential for family enrichment is there, it must be more effectively developed in the years ahead.

10. *Greater Recognition of the Chaplain Catalyst Role.* Too often, chaplains see themselves only in the provider role. Many times it is

just as effective for a chaplain to start a group and to turn over leadership of that group to a lay person than for the chaplain to continue in the leadership role. Moreover, we should encourage not only providing services, but also initiating needed services on a base. It is more important, for example, that a parent education program be provided on base, if needed, than whether a chaplain is providing the program. Given limited resources, it is essential that chaplains use available base resources and train lay leaders to assist in the planning and delivery of programs and services for personnel and families.

The Military Chaplaincy: A Study In Role Conflict

Chaplain (Major) Robert Vickers

The chaplaincy of the United States Army began officially on July 29, 1775, when the Continental Congress ruled that a chaplain would receive a payment of \$20 per month. Actually clergymen had been members of the military force of the United States from the beginning. They served as soldiers as well as religious leaders, and were often referred to as "fighting parsons."

From those early days to the present the role of military chaplain has changed significantly, but from the beginning it has been under the scrutiny of both supportive and opposing forces. From 1775 to the Mexican War of 1846-1847, the single greatest hurdle for the chaplaincy was the question of its constitutionality in the light of the First Amendment. The fourth president of the United States, James Madison (1791-1836), was heavily involved in the constitutionality question. He strongly opposed any arrangement which would pose a danger to the religious freedom of all people. It was over his powerful objection that Congress finally determined that the government has a responsibility to provide opportunities for worship and faith practices for service personnel. Consequently the chaplaincy was permitted to continue and was not considered a violation of church-state separation. This governmental position has been challenged even in the present decade.

Through the years many voices have challenged the chaplaincy on a variety of issues: (1) the conflict between religious values and the values of war, (2) the chaplain's wearing of rank, (3) the pressure surviving in the system as it relates to promotion and to being rated,



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(4) and the difficult task of juggling the two demanding roles of clergyman and military officer.

Some of the voices opposed to the chaplaincy call for the total removal of clergy from the ranks of the military. On the other hand, a number of voices affirm the absolute necessity of clergy involvement within the military organization. These voices state that spiritual support is as important as food, quarters, and ammunition for the accomplishment of the military's objectives. The chaplains themselves insist on the right to take God's word to the men and women of the military wherever they may be serving.

The Chaplain's Dilemma

The chaplain faces both philosophical and functional role conflicts. This dilemma is so powerful because each role is consuming. Perhaps there is no other role so closely identified with a person's being as the clergy role. A priest is a priest, a rabbi is a rabbi, and a minister is a minister, whether during normal working hours or at the latest hour of the evening. It cannot be only a job or a vocation; it is a life-style. Everything the clergyman does reflects upon his calling and his God.¹

The same is true of the role of military officers. The government has challenged the commissioned officer to "uphold and defend the Constitution of the United States of America," whether it be morning, noon, or midnight. Military duty and pay is for a 24-hour day, seven days a week. This responsibility takes no leave of absence. The competent military officer is always considering the needs of his soldiers and contemplating ways of more effectively leading and motivating those who serve with him.

What we encounter, therefore, is a very difficult and often untenable conflict of roles. Each role constitutes a life-style, a total commitment of loyalties. The problem would not be quite so serious if the twin callings were synchronous. However, such is not the case.

For the chaplain, the demands of both callings are great. To the Church, the chaplain is bound by his vocational call, his concern for the souls of people, and the hope of eternal life. To the state, the chaplain is bound by his constitutional obligation, his concern for the soldiers in the command, and the physical and financial welfare of himself, his family, and friends. Waldo W. Burchard, whose 1953 doctoral dissertation on the military chaplain is a major study of the subject, wrote that the conflict is natural; it falls along the lines of flesh versus spirit, state versus the church, the world versus God, and

¹ The terms "he," "men," "clergyman", and "clergymen" are used to refer to both men and women.

evil versus good.² Role conflict in the chaplaincy appears to be inevitable.

Specific Areas Of Conflict For The Chaplain

From the literature available on the chaplaincy, five relatively distinct areas of role conflict emerge: church versus state, religious values over against military values, the usefulness of rank, role expectations of commanders and other military personnel, and the prophetic role of chaplains as over against the military officer role.

Church Versus State

The first area of conflict is the issue of church versus state. This issue is basic because it calls into question the constitutionality of the chaplaincy. Does the chaplaincy violate the First Amendment which guarantees religious freedom? Burchard reported that the majority of chaplains he interviewed strongly indicated they saw no violation of the First Amendment.³ Most chaplains claimed that the wide range of denominations represented in the military prohibited the establishment of a state church within the armed forces.

Clarence Abercrombie, III, writing in his 1977 book, *The Military Chaplain*, identified the serious problem of mainstream Christianity moving more and more toward accepting United States military policy as "the will of God." He cited instances where the goals of the nation have seemed to be or perhaps they were so "Christian" that church leaders were rarely able to see the possibility of conflict between "Caesar and God."⁴ Abercrombie held that from the mainstream American churches have come clergy who have not had to be "resocialized" by the military or who themselves did not have to change their values in any significant way in order to move into and become very comfortable with military life and values. The incipient danger in this development, according to Abercrombie, is that God's will and the national will may be seen as synonymous.

In the eyes of some observers, the church in the military does appear to be a "state-church." Although, perhaps not in the same way as Judaism in Israel or the Church of England in Great Britain, the military "church" carries the protection of the state, receives financial support from the state, has officials who are officers of the state, and espouses a common body of doctrine and practices. These

² W.W. Burchard, "The Role of the Military Chaplain" (Doctoral Dissertation, University of California, Berkley, 1953).

³ W.W. Burchard, "Role Conflicts of Military Chaplains," *American Sociological Review*, No. 19 (1954): 528.

⁴ C.L. Abercrombie, III, *The Military Chaplain* (Beverly Hills, CA: Sage Publication, 1977), p. 19.

are the criteria of a state-church according to Burchard.⁵ If the military chaplaincy is a “state-church,” where are the chaplains loyalties, and what if those loyalties are in conflict?

Religious Values Versus Military Values

The second area of conflict is religious values versus, for lack of a better term, the values of war. Philip Caputo in *Rumor of War*, a document written during the Vietnam conflict quoted Jomini: “The greatest tradedy is war, but so long as there is mankind, there will be war.”⁶ The moral contradiction comes for the chaplain when he recognizes the validity of Jomini’s words, and then participates in organized killing in the face of the commandment, “Thou shalt not kill”.⁷

A masterful rationale for the chaplain’s involvement in war from a scriptural base is to be found in Parker Thompson’s doctoral dissertation on the chaplaincy of the United States Army. Thompson has woven the pieces of evidence which make the chaplain’s presence with the military not only helpful, but necessary, and in fact, sanctioned by God.⁸ Forty five percent of the chaplains interviewed in Burchard’s study, while not alluding to a scriptural base, stated that killing an enemy soldier was a righteous act, while 55% said it was only justifiable. Their stated rationale was that the primary duty and moral obligation of the soldier during wartime was to serve the country and this might be interpreted to mean killing the enemy when necessary.

On the other hand, Burchard firmly announces Jesus to have been a pacifist through and through, and states that Jesus implored his disciples and the early church to refuse to submit to the emperor or to march in his armies. Burchard makes a convincing case as to why religion and war are thoroughly incompatable. He says the doctrines of peace, of nonresistance, of Christian love, and of the brotherhood of mankind repudiate war. A recognition of this area of conflict was made in a 1969 Time Magazine article. The Time Magazine article asserted that the involvement of people who represent Christianity’s gospel of peace with fighting is absolutely

⁵ Burchard, 1953, page 272.

⁶ Philip Caputo, *A Rumor of War* (New York: Ballatine Books, 1077), page 181.

⁷ Richard G. Hutcheson, Jr., *The Churches and the Chaplaincy* (Atlanta: John Knox Press, 1975), page 48.

⁸ Parker C. Thompson, “The Chaplaincy of the United States Army: A Manual for Assisting Clergy in Making a Meaningful Career Choice” (Doctoral Dissertation, Eastern Baptist Theological Seminary, 1980).

immoral.⁹ The chaplain is likely to find this second area of conflict troublesome.

Chaplains Wearing Of Rank

The third area of conflict for the military chaplain has to do with the military rank. Chaplains have not always worn rank, but each of today's chaplains wears rank. George W. Williams reports that the first Chief of Chaplains in 1918 was relieved and almost court-martialed over the issue of rank.¹⁰ It is reported that the chief was in office when the directive came down for chaplains to remove their rank. Because of his objection to this policy, the chief practically incited a riot among the chaplains. As a result of his actions, he was dismissed. Other chaplains reportedly have strong feelings about the wearing of rank. Some believe their ability to perform ministry in the military to be enhanced by the wearing of rank, while others feel ministry to be inhibited by the wearing of rank.

Thompson advocated that chaplains do not need rank except in their function as staff officers.¹¹ According to Thompson rank assists greatly with the accomplishment of administrative and managerial duties and responsibilities. He stated that in a hierarchical system like the military, no one without the identification of some degree of rank, power, or authority is able to interface effectively with the system. Thompson concluded that rank is not an impediment to working with any segment of the military community and is of immeasurable value when the chaplain confronts the system.

A former Army Chief of Chaplains, Kermit D. Johnson, concluded from a survey of chaplains conducted in 1976 that rank is generally not considered to be an impediment to working closely with other chaplains.¹²

Archbishop John J. O'Conner, a former Navy Chief of Chaplains, reportedly took an unofficial survey among sailors in the Pacific fleet after repeatedly hearing that the wearing of rank and the uniform were hindrance to chaplains' ministerial efforts. His survey indicated that wearing rank and uniform did not make any difference, but definitely did not hurt. Archbishop O'Connor concluded

⁹ "Honest to God - or Faithful to the Pentagon?" *Time Magazine*, May 1969, page 49.

¹⁰ G.H. Williams, "The Chaplaincy of the Armed Forces of the United States of America in Historical and Ecclesiastical Perspective," *Military Chaplains*, ed. Harvey Cox, (New York: American Report Press, 1973), page 41.

¹¹ Thompson, 1980, page 91.

¹² Kermit D. Johnson, "Factors Influencing Job Satisfaction Among Army Chaplains," (Study Project, U.S. Army War College, Carlisle Barracks, Pennsylvania, 1976) page 59.

that the only real problem with the wearing of rank was what it could do to the wearer.¹³

As suggested above, there is today some disagreement about the effect of wearing rank. Four reasons are suggested. The first is the opposite of the statement offered above as to why rank is necessary. It states that the wearing of rank is a severe impediment for the chaplain because regardless of how much the chaplain attempts to down play it, the chaplain is immediately and always identified as an officer. This identification of the chaplain as an officer is said to turn off enlisted personnel.¹⁴

A second objection to chaplains wearing rank has to do with the promotion system. The chaplain's participation in this system is said to make them "like everybody else — selfish, ambitious, and narrow minded." It is said that some chaplains strive for higher rank, and function more from that position of rank than as clergymen.¹⁵

Gordon C. Zahn, in a doctoral dissertation, "The Military Chaplaincy: A Study of Role Tension in the Royal Air Force," noted that chaplains almost always seem to become absorbed in the ranking system and jeopardize their ministerial orientation.¹⁶ O'Connor suggested that those few whose rank goes to their heads end up simply losing their people — their subordinates, their officer peers, and their superiors.¹⁷

A third position has been that some chaplains believe that rank and officer status tend to negate the possibilities of being able to move freely and easily within the system. Abercrombie's analysis was that the rank structure and officer status as it currently exists for chaplains is a major problem and needs changing.¹⁸

The fourth rank-related issue deals with collegiality among chaplains. D.C. Kinlaw's thesis stated that rank can be a serious deterrent to the "chaplain to chaplain" kind of ministry; and if that is so, it can be a deterrent to those outside the chaplaincy, also.¹⁹

¹³ John J. O'Connor, "A Chaplain Responds," *America*, August 7-14, 1982, page 74.

¹⁴ Burchard, 1985, p. 156.

¹⁵ Martin Seigel, "Notes of a Jewish Chaplain," ed. Harvey Cox, Jr. *Military Chaplains* (New York: American Report Press, 1973).

¹⁶ Gordon C. Zahn, "The Military Chaplaincy: A Study of Role Tension in the Royal Air Force," (Toronto Canada: University of Toronto, 1969), page 105.

¹⁷ O'Conner, page 74.

¹⁸ Abercrombie, 1977.

¹⁹ Dennis C. Kinlaw, "Resistances to the Growth of Collegiality in the Military Chaplaincy," *Military Chaplains' Review* (Fall 1975), ;. 65.

This constitutes then a third area of conflict for the chaplain. Chaplains, almost universally, claim that rank is good, helpful, and necessary in the fulfillment of their duties. Thompson noted that the abuse of rank is determined invariably by the chaplain who wears it but does not handle it well.

Expectations Of The Commanding Officer

A fourth area of concern for the chaplain is the expectation of the commanding officer regarding the chaplain's role in the unit. It is natural to expect each commanding officer to have specific expectations of what the chaplain should be and what he should be doing. Commanders who have spoken before groups of chaplains, sharing their expectations for the chaplaincy, have shown widely divergent viewpoints. Expectations range from the chaplain's being an officer first and totally identifying with the command, to the chaplain's being the spiritual leader and advocate for the soldier.

Because chaplains and commanders have responsibilities for the same group of people, one might assume that a close working relationship would naturally evolve. In fact, most chaplains report that the majority of their working relationships with commanders have been excellent. One commander wrote that his chaplain was his right-hand man and a valuable member of the team.²⁰ Burchard wrote that the chaplains he interviewed were pleased with their relationships to the command structure.

Burchard hypothesized that while chaplains would like to believe all is well, often little cooperation and understanding occurs between the chaplain and his commander. Zahn wrote that chaplains are often considered as little more than social service specialists — a kind of "moral insurance", handy to have around in times of personal crisis.²¹ An even less complimentary view is offered by a former Navy chaplain who claims the chaplain is seen as unnecessary and only needed to pick up all the petty jobs no one else wants. In fact, according to MacFarlane the majority of the time the chaplain is actually seen as an interference — someone everyone tries to ignore.²²

It is interesting to note that chaplains seem to be generally positive about what they have to offer to the system, but relatively negative about the way they sense they are viewed and utilized.

²⁰ Quay C. Snyder, "What Does the Commander Expect From the Chaplain," *Military Chaplains' Review* (Fall 1977), p. 6.

²¹ Gordon C. Zahn, "Military Chaplains: Defending Their Ministry," *America*, August 7 - 14, 1982, page 68.

²² N. MacFarlan, "Navy Chaplaincy: Muzzled Ministry," *Christian Century* 44 (1966), p. 1338.

Prophet Versus Military Officer

At the heart of this fifth conflict issue is a paragraph from The Chaplain Professional Development Plan.

Army chaplains demonstrate a prophetic presence. They are so in touch with their own value system and those of their churches that they boldly confront both the Army as an institution and individuals within it with the consequences of their actions. While carefully guarding against the temptation to impose purely denominational constraints on others, they address the “toughness” of life for both soldiers and dependents, and the Army command structure, and seek to influence decision and policy formation with the unique spiritual witness. They are knowledgeable, able and willing to confront both individuals and the Army with the ethical aspects of decision-making, policies and leadership, and the extent to which these, in both war and peace, reflect on basic Judeo-Christian ethical framework. They are prepared adequately to “stand up and be counted.”²³

A prophet is defined as one who speaks for God, gifted with more than ordinary spiritual and moral insight, and who delivers God’s message with compassion and hope. Several writers have suggested ways by which the chaplain can most effectively fulfill the role of prophet. Zahn called the chaplain the “moral guide and counselor,” the one whose normal performance of duty consists of awakening or “troubling” the conscience when immoral actions are taken or ordered. T.A. Harris offered the concept of “court jester” as a possible prophetic model for the chaplain. The jester burst bubbles of arrogance and speaks truth which has profound meaning in a masterfully warm and humorous manner.²⁴ Army Regulation 600-30 (1977) charges the chaplain to assume the “enabler” role of encouraging high standards of personal and social conduct among officers, enlisted personnel, and others. Each of these concepts is a variation of the prophetic role. While they offer differing approaches to the role, they all have one thing in common: the announcement of God’s truth.

Many writers agree that it is very important for the chaplain to assume the prophetic role. The chaplain is the conscience of the Army; his job is to provide the moral framework for the military

²³ The Chaplain Professional Development Plan, (U. S. Army, 1979), page 1.

²⁴ T.A. Harris, “The Chaplain: Prophet, Jester, or Jerk,” *Military Chaplains’ Review* (Fall 1983), p. 85.

community.²⁵ The chaplain is in a position to call for the responsible use of power and must never shy away from it. The chaplaincy advises the command on morals and must confront the military when things appear wrong. The chaplaincy must contribute to the voice of both the churches and the public when they speak to the military regarding matters of ethics and morality. It is a professional responsibility which the chaplain cannot legitimately ignore or neglect.²⁶

The importance of chaplains standing up to be counted even when confronting delicate issues cannot be overstated. Chaplain (COL) Billy Libby, writing only three years ago, highlighted this reality when he said that there are many instances when there will be only one "right" way to respond, and that reality demands agonizing prayer and appraisal on the part of the chaplain. Chaplain Libby continued:

It just may be necessary for the chaplain to risk asking hard questions, to include confronting behavior and thinking that indicate a lack of ethical understanding or a sense of integrity.²⁷

A large number of writers have claimed that the chaplain either should not be prophetic, cannot be prophetic, or will not be prophetic due to circumstances beyond his control. They say that since the state is morally autonomous and not subject to moral absolutes, it is inappropriate for anyone to attempt to be prophetic with regard to the state or its officials. Secondly, they claim that the chaplain has become domesticated through military service, and is thus effectively silenced. They further claim that the chaplain who is wearing the uniform of the government, paid by the state, and dependent upon senior officers for advancement cannot possibly proclaim a prophetic gospel.²⁸ In their view, it would be impossible for the chaplain to be prophetic from within the system because his primary allegiance is to the system; "faith must bow to the state."²⁹

²⁵ Bernard Rogers, "The Challenges of the Chaplaincy," *Military Chaplains' Review* (Fall 1977).

²⁶ B.R. Bonnet, "The Moral Role of the Chaplain Branch," *Military Chaplains' Review* (Spring 1978), p. 7.

²⁷ Billy W. Libby, "The Chaplains' Allegiance to His Church: *Military Chaplains' Review* (Fall 1983), p. 34.

²⁸ Harvey G. Cox, Jr., *Military Chaplains: From Religious Military to a Military Religion* (New York: American Report Press, 1973), p.x.

²⁹ W.R. Miller, "Chaplaincy Versus Mission in a Secular Age," *The Christian Century*, 83 (1966), p. 1336.

The chaplaincy is seen to be too much a part of the system which it serves, and therefore blind to what goes on within the system.

One writer claims that the chaplain learns very easily that if he wishes to survive in the system he must not “rock the boat.”³⁰ He further claims that the chaplains who rise in the system are those who compromise. How can one possibly be prophetic and compromise at the same time? A warning is echoed by many that to become overly identified with the military officer role carries with it the danger of becoming socialized into the institution and of losing identity and value as a clergyman.

Mark McCullough and Clarence Abercrombie both emphasize that the chaplains can handle the military officer role fairly well as long as they realize that their first loyalty is to God and their churches. However, Martin Siegel, Zahn, and Burchard argue that it is not only impractical but very unlikely that the chaplain will abide by the clergy role first in the face of the immediate pressure of being a military officer.

For those who must face the dilemma, the advice of G.H. Williams is relevant: today’s minister must be courageous, self-disciplined, and a representative of another way of life among men.³¹ Johnson offers a word of encouragement:

In the interaction between denomination, command, and chaplaincy, it appears that chaplains are required to make almost daily fine tunings, and sometimes major adjustments in the face of competing demands.³²

In the life and work of the chaplain it appears likely that either the role of the military officer or the clergy role will become the dominant one. If the clergy role is chosen, one can count on the risk of possible isolation and rejection, even dismissal; to choose the military officer role, one can perhaps achieve career success but it may take a heavy toll on one’s ministerial effectiveness. As Jesus said, each person should therefore “count the cost.” (*Luke 14:28*)

A Personal Struggle

I have struggled with the issues of role conflict since long before I entered active duty as a chaplain. I have believed strongly in the church’s responsibility to provide ministry and a witness of faith to men and women everywhere; and for me, there is no greater need for this ministry of witness than to the men and women in the uniform of our military services. While my unwavering commitment to the

³⁰ MacFarlane, p. 1338.

³¹ Williams, 1973.

³² Johnson, p. 49.

military chaplaincy has always been present, I have from time to time experienced a nagging uneasiness about the clergy role and the military officer role meshing together. At times it feels like a schizophrenic allegiance. I am aware that I can do both roles well; however, it seems by the very nature, orientation, and purpose of the two roles, they should not mesh all that well. There ought to be some tension between them, or so it seems to me.

As a result of my concern, I decided to do an academic research project to seek from other chaplains how they felt about this issue, to identify their level of perceived role conflict, to check the variations due to rank and denominational differences, and to explore how chaplains cope with role conflict.

Preparation For The Study

In February 1983 while a student at Vanderbilt University, I developed a questionnaire called the "The Chaplains Role Assessment Inventory" which was designed to draw out thoughts and feelings regarding role conflict within the military chaplaincy. Earlier studies on the chaplaincy, conversations with other chaplains and educators, readings, and personal concerns provided the issues to be addressed in the instrument. I administered a pilot survey to the Fort Campbell Chaplain Section in April 1983. From the results of the pilot survey and comments provided on the instrument margin, a second questionnaire was prepared. The second survey instrument was administered to students of the Chaplain Officer Advanced Course in July 1983, and subsequently refined further. At that point the Survey Division of the Soldier Support Institute — National Capital Region, the Chief of Chaplains Office, and Ethics Committee at Vanderbilt University approved the research proposed and the survey instrument.

Population Surveyed

The population for the study was the United States Army Chaplain Branch which on February 11, 1984, consisted of 1,470 chaplains. A random sample of that total population was identified by using the chaplains directory provided by the Office of the Chief of Chaplains. A minimum response of 387 returned surveys was considered necessary to provide a 95% confidence interval with an error range of + 5%. Consequently, 891 "Chaplains' Role Assessment Inventory" instruments were either mailed out or hand distributed at the U.S. Army Chaplain Center and School. Of that number, 20 were undeliverable, and 637 were returned with responses for a 73% return rate.

For the population of 1,470 chaplains, a sample size of 637 returns represents a 99% confidence interval with an error range of + 4%. Additionally, it should be noted that a high return rate of

73% suggests a minimal nonresponse bias. Since no coding system was used to determine the identity of nonrespondents, a random check for any bias would have been impossible.

Research Statements Tested And Results

Nine research statements were addressed in this study. Each was either identified as an issue for chaplains based on the many writings available, or extracted from some of the earlier studies done on the chaplaincy. The nine statements with the results from the survey were as follows:

Research statement #1

“The position of the chaplain in the military setting leads to a conflict of roles,” was supported by the data. It was supported by taking the data from the inventory item which read almost the same way as did the research statement, and also supported by the composite score from other inventory items used to establish the presence of role conflict. To a greater or lesser degree, all denominations and every rank agreed.

Research statement #2

“Chaplains consider their clergy roles to be more important than their officer roles,” was strongly supported.

Research statement #3

“Chaplains generally believe their commanders consider the chaplains’ officer role to be more important than his clergy role,” was not supported. An earlier study researched this same hypothesis and reached the same conclusion.

Research statement #4

“Chaplains generally spend more time in their officer-related roles than in their clergy roles,” was not supported.

Research statement #5

“Chaplains tend to reconcile the conflict of role through compartmentalization of role behaviors,” was not supported by a relatively narrow margin (39% agree to 47% disagree). Burchard (1953) offered the hypothesis that chaplains use “rationalization and compartmentalization of role behaviors” to cope with role conflict, and then suggested that compartmentalization was the more frequently used technique. His hypothesis was well substantiated, but the findings of this study differ from the Burchard findings on this issue.

Research statement #6

“Chaplains serve as interpreters of the values of the military organization, help resolve value-dilemmas of individual service members, and help promote smooth operation of the military organization,” was mildly supported. Burchard, in two different places, offers

this hypothesis and at one time claimed it to be "positively supported," and in another place to be "less strongly supported than the others." This study confirms the second Burchard rendering, but definitely not the first.

Research statement #7

"Seniority tends to diminish feeling of role conflict," was not supported. It appears that the highest rank of colonel and the lower rank of first lieutenant experience the greatest perceived role conflict, whereas the lieutenant colonel experiences the least perceived role conflict. The greatest difference indicated by my data between any two consecutive ranks was found to exist between lieutenant colonel and colonel. This may be due to heightened awareness of awesome responsibilities of being both a senior clergyman and high ranking military officer, or perhaps it could indicate that senior chaplains are more willing to acknowledge the role conflict they experience.

Research statement #8

"Feeling free to be prophetic, in a confrontive and outspoken sense, is directly related to the age, years of service, and rank of the chaplain," was partially supported. Since rank, years of service, and age are so closely related, statistical data were formed only on the variable of rank. In terms of rank, the research statement was supported. The more junior chaplains (first lieutenants and captains) were less likely to agree than were the senior chaplains; however, the three upper levels of rank (major, lieutenant colonel, and colonel) all had the same composite score. From the ranks of first lieutenant through lieutenant colonel, the research statement held; however, at colonel the trend shifted dramatically. At least on that statement, colonels responded like lower ranking chaplains, perhaps indicating the perception that one is not as free to speak prophetically at the colonel level. Also perhaps it is simply not an issue for colonels.

Research statement #9

"The chaplain's rank is not considered by chaplains to be a deterrent to effective ministry," was supported. Burchard and Zahn had each speculated that rank was a handicap for the chaplain. This study does not confirm that chaplains see it as a handicap. Burchard and Zahn found that chaplains tend to agree that rank and officer status are essential for the fulfillment of their mission. Results of this study confirm that observation.

The specific inventory item used to elicit responses to possible role conflict coping mechanisms requires further explanation. The issue was originally offered as being one to confirm or deny the statement that chaplains use compartmentalization of role behaviors to cope with role conflict. If compartmentalization is not the emotional or academic mechanism used, what is? The breakout of the results

indicates that only 6.8% acknowledged that compartmentalization was the mechanism used, whereas 56.4% indicated that they used “study, reason, and reflection,” or “seeking advice and dialogue with others,” or “bringing to bear spiritual resources,” or some combination of these three as their way of handling the perceived role conflict. Almost 16% denied any role conflict, while 13.3% indicated confrontational behavior was the most workable coping strategy for them. From the data, the evidence leads toward the conclusion that 82.2% of the chaplains feel some degree of role conflict with which they have chosen a number of means to cope. Prayer and meditation, spiritual resources, and friends or mentors appear to have provided the greatest aids for managing the conflict.

Reaction To The Survey

The role assessment inventory seemed to elicit a number of interesting reactions. For example, the inventory items which addressed specific issues such as the church versus the state and bayonet training as preparation for “killing,” caused no great consternation for the chaplains. Those issues seemed to have already been thought through and resolved, perhaps before chaplains entered active duty. A number of comments, written in the margins of the returned inventory instruments, indicated that chaplains believe these issues ought to be resolved before a commitment to the chaplaincy can be made.

On the other hand, the issues addressed by the inventory which were nonspecific in terms of actual events or circumstances, those somewhat philosophical in nature, seemed to elicit more internal struggling. Words and parenthetical phrases, written on the margin of the questionnaire seemed to indicate that an attempt at clarification was taking place. Respondents appeared to want to make certain they were being understood.

Summary And Conclusions

Role conflict is perceived by the Army chaplain as being a part of his everyday world. It is not seen to be a devastating ingredient; however, it is seen as something with which each chaplain must learn to cope. Preferred methods for coping are prayer, study and reflection, talking with others, and sometimes taking a stand and confronting the issues. Chaplains see themselves at times as having a prophetic role where they must challenge the system, but always their first responsibility is to minister. On one issue chaplains all agree: their first allegiance is to God.

With the heavy demands to be both military officers and clergy, it is not surprising there is role conflict. Perhaps the greater surprise is that there is not more perceived role conflict than there is. The implications are that chaplains have fairly effectively worked

through these issues prior to entering on active duty, or that the incompatibility of the two roles is not nearly so severe as some researchers would suggest.

BOOK REVIEWS

Religion in American Public Life

A. James Reichley

The Brookings Institution, Washington, D.C., 1985, 402 pages, softcover \$11.95, hardcover \$31.95.

This is the most important book that military chaplains can read this year. Brookings senior fellow, A. James Reichley, has written a comprehensive, balanced, carefully researched and documented study of the vacillating interrelation between two pillars of American democratic values—religion and politics. The marriage of these two has been the source of tension since the time of the founding fathers, but the history of the dynamic interaction between the two goes beyond the American democratic experiment. Reichley traces the historical development of religion and state relations from their origins in the Western World to the present American scene.

The author's basic framework for analysing value system poses seven viewpoints. Three are secularist—egoism, authoritarianism, and civil humanism, and four are based on religious positions—personalism, monism, idealism, and theist-humanism. This framework becomes the basis for evaluating value systems that support, are neutral toward, or conflict with the American democratic system of government.

Mr. Reichley's historical sketch begins with the differing positions of the first new world settlements, tracing the development of church-government interaction through the founding fathers of the nation and the establishment of the Bill of Rights. At this point, the discussion shifts to a review of the legal history of the interpretation of the First and Fourteenth Amendments to the Constitution. The crux of the issue revolves around free exercise of religion and state support of religious activities. Following this judicial history, the author returns to the involvement of religious groups in political actions from 1790 to the present.

The author's most extensive discussion deals with the tumultuous 1960s, an era that set the directions for current involvement by religious groups as political forces. Reichley's conclusion is that religion (theistic humanism) in American life gives a moral basis not found in the other six value systems. Each of the other six has inherent philosophical or practical weaknesses. Democratic government depends on the moral basis of religious faith. So it was in the beginning, so it is now.

On the other hand, religious groups expend their ability to influence political actions through trivial involvement or when they assume the functional position of political lobbyist. Involved separation is the formula for successful association between religion and democratic politics.

The book is flawed by shabby editorial work, a few critical quotations without sources, and a generally awkward system of annotation. Occasional spelling and typographical errors mar this otherwise excellent piece of scholarship. In addition, the author's brief discussion of pre- and post-millenianism is shallow and inaccurate. Presbyterians would shudder at their being classified as "post-millenianists." The military reader will wonder, as I did, why there was no discussion of the case history of *Katkoff-Weider vs. The United States Army*, the most recent challenge to the constitutionality of the military chaplaincy.

These critical remarks in no way demean the excellent quality of the scholarship. The value of the study lies in the author's dispassionate objectivity, meticulous scholarship, thoroughness and clarity. This work will be the standard reference work for future inquiries into the relationship between religion in America and the democratic expressions of the state for some time.

Chaplain William L. Hufham
USA

*A Woman Like You: Life Stories of Women
Recovering from Alcoholism and Addiction*

Rachel V. with an introduction by Le Clair Bissel, M.D.

Harper and Row Publishers, 1985, Hardcover, 223 pages, \$15.95.

Once upon a time, well within the reach of memory, serious investigators doing serious research were seriously proposing the hypothesis that alcoholism was a problem experienced mainly by members of the male portion of the population. Many of the observations make a decade or two ago seemed to support this generalization. The composition of AA groups was almost entirely

masculine. People arrested for offenses involving intoxication and those committed to public institutional care for "chronic inebriation" were predominantly male. Men were the ones usually seen in ruin from the social and physical devastation of what the medical community was just beginning to recognize as the disease of alcoholism. Serious investigators speculated that somehow women were different.

The autobiographical accounts found in *A Woman Like You* demonstrate that there was truth in this speculation . . . women are different. In her introduction, Dr. LeClair Bissel observes that alcoholism is a disease of people. However, she states, "A woman's experience of the disease is markedly different from a man's, and the response of the world around her is very different as well." The genetic and biochemical elements that cause a person to have a predisposition for alcoholism do not appear to be gender specific. It is when a woman who has inherited these characteristics begins to drink that the differences become important. Dr. Bissel and the editor of these accounts, Rachel V., note that some of the physiological differences between men and women make women more sensitive to the toxic effects of alcohol.

Of perhaps much greater importance is the fact that our society has regarded women who drink in a very different way than it has viewed men. This stigmatization has made it significantly more difficult for women who are alcoholics to accept the reality of their disease and for others to offer effective help. "Everyone gets enmeshed in the alcoholic denial system" observes Dr. Bissel, "family and friends as well as the alcoholics themselves. They all cover up, make excuses for, give other names to alcoholic behavior, and in doing so only aid in the inevitable and inexorable progression of the disease."

The nineteen accounts that Rachel V. presents in this volume, one of which is her own story, illustrates the important fact that while the incidence of alcoholism among women does not seem to differ from the incidence among men, the struggle that they face makes recovery for women both different and more difficult. All too often women alcoholics have been classified as neurotic or depressed and treated with tranquilizers and irrelevant psychotherapeutic methods because they did not fit an on-existent stereotype. When their alcoholism has been recognized, they have been more readily condemned by others. Even in seeking help, they have usually been thrown into treatment models that are based on the needs of male alcoholics. For those women who have recovered, it has often been a lonely and desperate struggle.

These stories of struggle and recovery are important to any person who would come to a better understanding of alcoholism in women. Told in the AA tradition of offering accounts of their lives before and after the beginning of recovery, these stories effectively relate the "experience, strength, and hope," of the women who lived them.

Some may dismiss this book as merely anecdotal. There are no charts or graphs, no chi square analyses of data, no demographic studies or descriptions of points of statistical significance. Although these analytical endeavors may be of importance, the fact is that no alcoholic has ever been salvaged by them. But as Rachel V. observes in her preface, "Story telling of the kind that goes on in AA meetings is like a subversive activity. It restores value to a life that has been denied and suppressed; exiled dreams are reclaimed. These stories all tell of transformation and another kind of order to be found in life. Community is created between teller and listener and love is restored."

Hundreds of thousands of alcoholics have been aided in their recovery by such stories, and an ever increasing number of them are women's stories. In presenting these life stories of women recovering from alcoholism and addiction, Rachel V. has offered the hope and strength of appealing role models to women who are still locked in the despair of their disease. She has also presented a splendid opportunity for understanding to those who want to help women alcoholics find sobriety, self-acceptance, and the dignity of a transformed life.

Chaplain (Major) James T. White
USA

Affirmation Aging, A Resource for Ministry

Lorraine D. Chiaventone and Julie A. Armstrong, editors.

The Winston-Seabury Press, 1985. Paperback, 178 pages, \$9.50.

This book is an attractive compilation of essays by ten competent authors who address themselves to the fact of aging; and who offer, after experience and reflection, a philosophy of aging. With reverence and enthusiasm, attention to detail and lyric sensitivity, the chapters lead the reader to reflect, identify, integrate and "remember that we are called by our Lord to live more abundantly."

As the Executive Director and the Program Consultant for the Episcopal Society for Ministry on Aging, Chiaventone and Armstrong have found writers who have discovered, through their own experience and knowledge, opportunities for creative life-styles and relation-

ships while aging. This resource book includes “how-to” material; e.g., meditations and prayers, suggestions for informal support groups for older persons; as well as the role of religious organizations.

One of the contributors, Charles Fahey, wrestles masterfully with an ethic for the third age. There have always been old people. But being old is now virtually the lot of everyone — and that is new. How can we better use this growing part of society — a people with a sense of history, a vision of the future, and a conscience? “Aging is an intensely personal affair that at the same time carries implications for every aspect of our culture.” When Fahey discusses the decision to care or not to care for a disabled person, he dismisses money and the availability of support system to affirm that the significant factor is whether people cared for one another in the past. “Unless people sang, laughed, and danced together in easier days, it is unlikely that they will stand by one another in difficult times.”

Eugene Bianchi’s chapter, “Death Preparation as Life Enhancement,” is gripping. His theme is that the training that stems from death awareness can lead us toward greater personal wholeness and outward creativity. People in mid-life can discover the power which releases us from “the all-consuming lust for self-survival, allowing us the joyful love of our deepest self and of others.”

This is a rich, stimulating, and thought-provoking volume. This book, like love and youth, would be wasted on the young. If you are over forty, get it and read it.

Chaplain (LTC) Carl K. Towley
USA

Women’s Consciousness, Women’s Conscience

Barbara Kilkert Andolsen, Christine E. Gudorf, Mary D. Pellauer,
Editors.

Winston Press, 1985, Hardcover, 310 pages.

“The women’s movement has taught us that justice is less the arithmetical calculations of an Aristotle than a joyous assent to the deepest possibilities of human existence.” This introductory affirmation by the editors provides the main thread that runs through and connects the nineteen articles of this reader in feminist ethics.

The authors include Jewish, Hispanic, Black and white middle class American women whose religious backgrounds run the gamut from mainline Christian and Jewish traditions to European Goddess worship. They present a broad spectrum of approaches to an

understanding of feminist ethics as they have been shaped by their life experiences within a particular national and cultural framework.

The anthology is divided into three sections: the first is concerned with experimental feminist issues such as just distribution of household maintenance responsibilities in a dual-salary family, the burden women bear in a cutback economy, sexual abuse, and the double weight of oppression borne by Hispanic, Black, and Jewish women.

The second section deals with values and goals that have emerged from these experiences. Perhaps the greatest emphasis here upon the need for self-affirmation and self-love which is necessary for a woman's growth as an individual and as a contributing, responsible member of society. June Jordon, a Black feminist, eloquently stresses this in her article, "Where Is the Love?" She says, "I am talking about love, about a steady-state deep caring and respect for every other human being, a love that can only derive from a secure and positive self-love."

The final section of the book is the most academic. It deals with feminist ethics as a discipline and explores issues in religious and medical ethics. There is also a strong argument for rethinking the whole concept of selfhood and perceiving feminism as a "new mode of being" which is a process - a "becoming."

This wholistic view of ethics involves an integration of reason feeling. June O'Connor's essay notes, "To be rational is not necessarily to be right." She sees the need to examine both reason and the knowledge that comes from feeling when making moral and ethical judgments.

The wide diversity of backgrounds represented by the writers in this reader is both a bane and a blessing. It is necessary to hear many voices in order to gain a clearer picture of the issues involved in feminist ethics, but this can be a jolting, disconcerting experience if several articles are read at one sitting. Some are so highly specialized and scholarly that the reader may become lost in a labyrinth of footnotes and ponderous theological and philosophical reflections. Those essays that speak from life experiences provide points of identification and insights that are easier to grasp, while others presume a technical, academic background that the average reader does not possess. But as ponderous as the book may become at times, it is this depth of scholarship that gives credibility to the purpose of providing comprehensive survey of issues involved in the little-explored field of feminist ethics.

JoAnne Mercer
Director of Christian Education
Presbyterian Church, U.S.A.

Beginning To Read The Fathers

Boniface Ramsey, O.P.

Paulist Press, 1985, Paperback, 280 pages, \$9.95.

Boniface Ramsey, O.P., received an S.T.D. from the *Institut Catholique de Paris* in 1983, and now teaches at the Catholic University in Washington, D.C. This book grew out of series of lectures given to the monks of the Abbey of Gethsemani in Kentucky.

Beginning To Read the Fathers is an excellent book for someone who has wished to read the early church fathers but was unsure of where to begin, or for an experienced reader in patristics who wishes a thematic summary of the fathers. Boniface Ramsey brings together in this book the writings of the fathers and categorizes them according to themes. Church and ministry, martyrdom and virginity, poverty and wealth, and death and resurrection are some of the themes. The final chapter of the book suggests a patristic reading program, a select bibliography, and provides a very useful patristic chronology. While in no way exhaustive, Fr. Ramsey effectively whets the appetite for the primary sources.

The book begins with an introduction for those just starting to explore the deep riches of the fathers. He defines the church fathers using four criteria: 1) antiquity (from 90 A.D. to the middle of the eighth century, 2) holiness of life, which might be described as zeal for the Lord, 3) orthodox teaching, and 4) ecclesiastical approval.

In the 700 years of the patristic era there are a variety of teachings and personalities. Fr. Ramsey writes, "To know one Father or one period of time, then, is not to know the Fathers as a whole." However, Fr. Ramsey does observe common threads in the Fathers. The Fathers are committed to divine things, they make extensive use of imagery and symbolism in their writings, they are absorbed in scripture, and they have a deep reverence for authority and tradition.

Why should we take the time to read the church fathers? What can they teach us today? Ramsey answers by stating that the major issues in Christianity today were addressed also by the Fathers. Everything from the Doctrine of the Trinity to the moral obligations of the ordinary Christian were extensively dealt with in the writings of the Fathers. The patristic writers were successful at wedding heart and mind in theology; patristic theology is a work of wholeness and holiness. Fr. Ramsey summarizes the importance of reading the Fathers in this way:

They must be read as persons who had an eye on one thing, and that one thing we may call salvation, or Christ, or God, or eternal life. Impatient as they are for that one thing and so frequently self-assured about it, we

read them occasionally with frustration, but more often with astonishment that they have so firmly laid hold of what seems so elusive to us.

Chaplain (1LT) Lance G. Marshall
USA

Image as Insight:

Visual Understanding in Western Christianity and Secular Culture

Margaret R. Miles

Beacon Press, 1985, Hardcover, 200 pages, \$24.95

In college my first course in church history was taught by a professor who had spent many years in the pastorate before becoming a teacher. He came to mind as I read this book, for he was fond of reminding us that the Fathers, the popes, and the emperors whose words and actions we were studying were only on the surface of Christian history. The real history, he said, was found in the lives of the faithful common people whose names would never be found in our history texts. Margaret Miles has written a book that celebrates these anonymous faithful and offers ways to appreciate the depth of their faith.

One reason the faithful tend to be anonymous is that they are not what Miles, following Barthes, calls "language users." That is, they do not use language self-consciously, nor do they participate in the linguistic structures of culture. The author explores the implications in the power of configurations of religious and secular communities before moving into her own efforts to give the "non-language users" a voice. Since they have not written, Miles offers "a hermeneutics of visual images," based in part on the work of cultural anthropologist Clifford Geertz. Her approach is enriched by her own participation in the visual experiences she studies.

Her exploration of images in the life of Western Christianity begins with the visual splendor of fourth century churches. It is a world with very different cultural assumptions from our own. The concept of what happens when we look at an image was quite different; vision was not passive, but active. The eye was thought of as sending out a "visual ray" when touched the object in "dynamic communication." Art in the churches, and the faith, was intended to reach the congregation through the eyes.

Art played a different role in the culture of fourteenth century Tuscony. The religious themes were there, but the multivalent nature of visual images allows for a different reflection of the culture. Women are prominent in the art of the time; but their public

portrayal in the paintings of the period is in sharp contrast with the evidence for the vigorous role women were playing in the social and economic life of the time. As Miles says, "Images may either express or compensate experience." Since nearly all women and most men have been non-language users, study of visual art opens ways to understand the histories of those who lived their lives outside the dominant cultural form of language.

In the fourth century, images shaped the soul; in the fourteenth, they afforded compensation for unsettling social and economic changes; in the sixteenth, images in churches were attacked by the verbally oriented reformers. Images were removed from the churches, but the absence of images was as much a visual message as their presence. Images had previously reinforced hierarchical structures; their removal was a profound statement of social and political equality.

Every preacher who has wondered about the limitations of the spoken word, might think seriously about the themes of this book. Miles reminds us that there are other modalities of religious life apart from literary constructions. In Protestant Christianity we are distrustful of images, so we have surrendered this mode of religious experience. Miles' work will help us think about what we have done, help us reflect on what we have lost, and perhaps inspire us to make corrections in our day.

Chaplain (Major) W. Gregg Monroe
USA

Money, Sex, and Power

Richard J. Foster

Harper & Row Publishers, 1985, Hardcover, 248 pages, \$13.95.

Richard Foster, author of *Celebration of Discipline*, is Associate Professor of Theology at Friends University, Wichita, Kansas. In addition to his teaching responsibilities, Foster is writer in residence.

Money, sex, and power are the vitalizing elements of the civilization in which we live. Foster has captured, in a creative way, the challenge each of these elements poses to the person who is seeking to maintain a balance between what is necessary and what is frivolous. Foster begins with the recognition of the good inherent in each of the subjects. He regards each as a blessing when enjoyed in its proper context.

Writing from a clearly established Christian point of view, the author is quick to acknowledge that the problems emerging from

these areas of life are too often ignored by the Christian community to say nothing of the fact that the community has frequently failed to model a healthy option in these matters. When experienced in the proper context, each dimension is a joyful part of life; but when aberration occur, the cost for the consumer is to be consumed.

Each subject: money, sex, or power offers a challenge and a choice. The challenge of money is to remain in control and thus to avoid greed. The choice is between a life marked by restless pursuit and a life of characterized by simplicity. The challenge of sexuality is to go beyond the physical. The choice is between lust and fidelity. With power the choice is between creative power and destructive power. Foster concludes that the imperatives for Christians must be based on simplicity, fidelity, and service.

Chaplain (LTC) Richard Adams
USA

Telling Your Story

B. J. Hateley

CBP Press, 1985, Paper, 117 pages, \$8.95.

B. J. Hateley teaches at the University of Southern California, where she did her graduate studies in the School of Religion. She teaches "Spiritual Growth Through Life History Writing" at numerous churches in the Los Angeles area.

Telling Your Story is designed to help the reader write his or her own story and, in the process, to enhance personal and spiritual growth. This book enables the reader to identify and resolve past issues, leave emotional luggage behind, and deal with the present and future with peace of mind and renewed faith. This is a fresh, sensible, and appealing approach to the problems every human being encounters every day. The author confronts the reader with the challenge that each of us is responsible for our future actions regardless of our past.

The primary purpose of the book is to guide pilgrims on a spiritual journey, to help the reader understand how faith has shaped our lives, how God has helped us in times of crises and stress, how we are called to our "life's work" and how we find meaning in life's experiences — both joys and sorrows. Through this "life history process" reconciliation becomes possible — reconciliation with the past, with other people, with self and with God. Rejecting a mechanical approach and using few technical terms, the author combines insights of both theology and psychology and expresses these insights in understandable language.

Writing with an informal and engaging style, the author deals with life's varied themes — family, life's work, health and body image, money, death, moral development, sex, and food — and realistically demonstrates how these basic themes are woven together to produce our personal "tapestry of life." Like Gail Sheehy's *Passages* and Roger Gould's *Transformations*, B. J. Hateley does justice to women's life patterns as well as to men's.

The first section of the book, "Looking at Life," contains ideas and tools which show how "development" is a lifelong process. Several "models" of development are explored, *e.g.*, Maslow's need theory, Ericson's stage theory, and the didactic theory, to stimulate the reader to select and incorporate those models which assist in understanding the real self. The second part of the book, "Looking At Your Life," contains the basic life themes. The written exercises and illustrations are realistic and practical.

In addition to use by individuals, this book lends itself to retreats and classroom settings. It can be appropriately used in adult Christian education classes, seminaries, counselling sessions (individual, group, marriage and family), self-development workshops, Christian psychology classes, and fellowship groups.

Chaplain (Major) Warren H. Withrow
USA

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